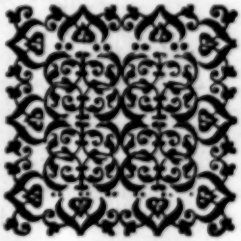
ANOTHER LETTER OF Mr. A. C. TO HIS DIS-IESVITED KINSEMAN, CONCERNING THE APPEALE, STATE, IESVITES.

Also a third Letter of his, Apologeticall for himselfe against the calumnies contained against *him in a certaine Iesuiticall libell, intituled*, A manifestation of folly and bad spirit, &c.

Recta Securus.

Domine libera animam meam à labijs iniquis, & à lingua dolosa. Psal. 119.



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BIBLIOTHECA·BODLEIANA·

ANOTHER LETTER of Mr A.C. to his dif-Ieſuited kinſman, *concerning the Appeale, State, Ieſuits.*

GOod Coſin: To you who haue done me the honor, and your ſelfe the right, as to reſt ſatisfied by my laſt Letter to you in anſwer of one of yours, concerning the preſent ſchiſme in our Church here in England, betweene the Ieſuites, and our fathers the ſecular Clergie of the Seminaries; I ſhall not need either with eloquence, or by proteſtation to perſwade you how glad I am hereof, hoping you will take my word for it; neither yet how vnfainedly I reſt yours farther (if farther may be) then for euer.

Now whereas you write, that our Clergies thus oppoſing and writing one againſt the other, doth greatly ſcandalize both Catholicke and Proteſtant: it is verie true, but what remedie? *Ve* to the Treatie of Schiſme, and more then thrice *ve* to the defence thereof ſo generall and by authoritie (ſuch as it is) both which haue bene the ground of all this, and not to innocents who can do no leſſe, nor better then they haue done. For will ye (for example) allow a fellon, and him his Aduocate with prodigall tongue in his behalfe, and not a true man as much? What iuſtice, or what charitie were this? yea, or what ciuill pollicie in a common wealth? Greatly (I confeſſe) it were to be wiſht that in a variance ſo Eccleſiaſticall as this, and in a Church ſo vnder execution as ours is, more temperance and modeſtie were obſerued of all hands, aſwell for our owne honors, who are Catholikes; as for the edification of our common aduerſaries, who are apt to be ſcandalized euen in our beſt cariages. Howbeit on the other ſide it is no maruell, conſidering the iraſcible nature of man, if in a matter ſo taken to the heart on either partie, and that vpon opinion of Gods glorie as this of the preſent ſchiſme is, all mens pens be not alike ſober,

I meane of the Ieſuite partie, whoſe writings are fowle, and full both of intemperance and vntruth: namely and notably, their late Apologie, as may appeare to the ciuill reader, although vnanſwered by the Appellants, howbeit (as I heare) their anſwer is forth-comming. A ſhame that inke and paper and the Preſſe ſhould be ſo abuſed, to the propagation rather then extenuation of a ſcandale: though ſo much the leſſe ſhame, by how much the Author ſeemes aſhamed to ſet ſo much as two letters of his name vnto it. And yet (forſooth) muſt it paſſe current as no libell *Cum priuilegio Prothonotarij Apoſtolici*, and that in notable diſobedience to the ſuppoſed Briefe of his Holineſſe, promulged of late by the ſaid Archprieſt, in checke and heauy cenſure of all writings and writers vpon this argument.

I ſay ſuppoſed, inaſmuch as were there any ſuch true Briefe indeed, is it likely (ſaith euery one) that Maiſter Archprieſt himſelfe, and his to whome the promulgation, and conſequently the obſeruance thereof primerly appertaineth, would be the firſt that would violate it; or that Maiſter Archprieſt would, or durſt deferre the promulgation thereof a whole quarter of a yeare as he did; namely vntill ſuch time as the foreſaid Apollogie were come out by and for his partie? conſidering that the diſobedience is as great to conceale the Popes Bull from due and mature promulgation, as to diſobey it being once promulged; ſpecially ſuch the Archprieſts concealing it, being vpon a cauſe, and to an effect ſo meerely in repugnance to the tenure and purport thereof; wherein he hath ſhewed notable diſobedience and impietie to the Briefe, and conſequently to Chriſts Vicar, and holy Church, aſwell aforehand as after. Againe, were there anie ſuch Briefe, is it likely that the Archprieſt would commit ſo groſſe a fault againſt it, as to promulge it in ſo many different and repugnant copies as be to be ſhowne? Or that not any of ſo many comming dayly from Rome can report thereof from thence? Finally, admitting the Bull to be truly his Holineſſes and truly promulged without all manner of fault by the Archpriſt and Ieſuites; it therfore followes not but it may be and is ſurreptiuely procured by them at his Holineſſes hands, aſwell as the Archprieſts Conſtitutiue was, by the ſpite and ſleight of father *Combucke* and his fellow fathers; who held it no ſacriledge to miſ-informe the ſacred ſea by their colouring inſtrument *M. Standiſh*, and conſequently to ſcandalize it.

In conſideration whereof, aſwell for the honor of that mother ſea, as for our owne indempnities, who in this behalfe, and for other im-

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portant points of our Church and countrey, do ſtand in preſent oppoſition to the Archprieſt and Ieſuites, it were meete, and neceſſary (haply you would thinke) that aſwell we of the Laitie, as our Fathers of the ſecular clergie ſhould for want of other competent redreſſe, appeale to his Holineſſe from the Archprieſt, concerning the ſaid Bull, be it right or ſurrepted, whereby to be quit in the meane time of the cenſures therein contained. This (coſin) I graunt you, might ſeeme a right Catholike courſe. and honorable (as ye ſay) for the Sea Apoſtolike, ſeing that by it what error the Popes Holineſſe may herein vnwittingly, and by wrong information haue committed, he may right aſwell to the informers rebuke, as to the Appellants reliefe. But on the other ſide, when the penal Statute of *Præmunire* here at home againſt ſuch appeales to Rome is conſidered; the Archprieſt and Ieſuites themſelues (I am ſure) are not of ſo inhumane a nature, but that they would be loath to ſee vs take that courſe, the ſame being much more in our preiudice one way, then it can profit vs the other againſt them. Neuertheleſſe, becauſe we will not be beholding to their Fatherhoods ſo fained compaſſion and curteſie, as proceeding rather out of their owne ſelfe-loue and feare to be ſo called in queſtion at Rome touching the Bull (which we are ſure they are neuer able to make good) as we could willingly aduẽture vpon that courſe againſt them (I meane we of the Laitie whom the ſame with the cenſures concernes alike with our Clergie) and alſo would for any feare we haue of the *Præmunire*, yea or of death, in a caſe that may be to Gods glorie, & the Churches peace, as this ſuch our Appeale might ſeeme to be: yet becauſe it is ſeldome ſeene, that the Laitie of any Catholike Realme, at leaſtwiſe of this Realme (that euer I read) did appeale to the Sea Apoſtolicke, in any cauſe, by meanes whereof this example of ours might ſeeme prepoſterous, and preiudiciall to the Lay Catholikes hereafter, aſwell as be pernitious to our ſelues in the meane time, for the reaſon of the Statute alleaged: and likewiſe conſidering that ſuch Appeale by vs were no whit needfull, inaſmuch as our clergie is preſently in an Appeale at Rome concerning all our aggrieſes with them againſt the Ieſuites and Archprieſt, and namely and in particular concerning this pretended Brieſe from his Holineſſe, as by the copie of their Appeale, together with their reaſons for it, you may perceiue at the end of this my Letter; we hold it not fit, either *ex debito*, or *ex congruo*, that we of the Laitie ſhould appeale to Rome concerning it, and not of any puſillanimitie toward the *Præmunire* (as

haply the Archpriest supposeth) which made him the more aduenturous vpon the wrong doing. Besides, that neither is it true, that if we did appeale in this case to Rome, the sayd Statute can any way touch vs, considering that it were no appealing from her Maiestie or any her ciuill Magistrate in this Realme vnder her, to his Holinesse, (which were the point of offence:) but onely from his Holinesse substitute, and that but a supposed one too, for more then supposed wrongs by him done vnto vs. Thus (good cosin) ought our religion and allegiance to the Apostolicke sea to be discreete, else (as you see) may it be preiudiciall to vs, and no honour to it; and thus much in answer to that supposed obiection.

I touched vnto you a litle afore, a booke set out lately on the Iesuites partie, entituled *their Apollogie, &c.* which forasmuch as peraduenture you haue not yet seene, it going as it doth but in hugger mugger among st their purblind friends for all the world like a libel, as not daring to shew her, or her authors face; I will here briefly vnfold vnto you the contents thereof, referring you for your farther satisfaction to a copious edition thereof, together with an answer thereto, which is shortly forthcomming (as I said) on the Priests partie.

First and formost, the Iesuite begins me with a slie preposition, or rather supposition of a continued emulation, or animositie (as he termes it) of the Laitie of this Realme time out of minde against the Clergie, and still betweene (especially these later dayes) of the secular Clergie against the Religious; whereupon (namely as touching the later) after hauing laid great blame for the same vpon the Diuell, the eternall enemie of the Church of God, he then descends to the particular mention of certaine Spies and false brethren, both of the Laitie and Clergie, that haue heretofore giuen scandales to Gods manifest heauie hand and fearfull iudgements vpon some of them for the same: wherein he euer and anon twits and calumniates her Maiestie and the State, as fautors and abettors of such vile persons & their proceedings. Good God, how the Author belabours this point, and is driuen for a seeming ground hereof to his owne forgeries of flat falshoods in the aire aswell against the State, as against the Priests partie, which for our more ignominie he thinkes he hath quaintly coupled together all along his Discourse, weening it not full and honorable inough vnlesse so haughtie, and against a Royal state, though otherwise neuer so full of lies. This shift the good Sir is fallen vnto, as well to winne credite to his Discourse by making it seeme of and a-

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gainſt State, as alſo whereby to giue the ſtatelier flouriſh to his falſhoods, as though we had not true imputations and thoſe bad inough otherwiſe againſt our perſecutors, without charging them with vntruths. Ieſu! that a Ieſuite ſhould be ſo vaine and impious, or rather who but a Ieſuite ſo vaine and impious, as to frame ſo fowle and falſe a matter and a method thereunto, in hope (belike) that doing it in the cloudes (for no name, as I ſaid, haue ye to it) he and it to paſſe without ſhame; although not ſo. For, though from the cloud downward to this world, he and it may perhaps paſſe vndiſcried for a time, (which I ſuppoſe wil not be paſt Auguſt next) by what time the confutation thereof will be come foorth; yet vpward toward heauen, where is no cloud betweene his ſhame, & reproofe to ſueh the fowle conſcience both of the man and matter, it is already manifeſt to God and all his Angels to his farther condemnation *in die ira*.

But to returne to the matter; after that the Apologer hath raked all the kennels of our countrey, and beyond-ſea for Engliſh ſcandals in our Church (where who doubts but in fowre and fortie yeares ye may eaſily find plentie in particular perſons that haue lapſed) & lengthened out his leaues from ſome to many vpon that ſweet argument, in the end he applieth them all to his preſuppoſed ground aforeſaid, namely of a hart-burning and haughtineſſe of the Laitie and ſecular Clergie againſt the Religious, whome he meanes the Ieſuite onely: and ſo patcheth me vp his Apollogie not as an Apologeticall defence, but as a Satyricall inuectiue againſt the Appellant-party, eſpecially againſt ſome by name, whom (though moſt reuerend perſons) he together with the State moſt leudly ſlandereth. This is the ſumme of the Ieſuiticall Apollogie, the ground thereof being the Authours meere fantaſie, and a *Chymera* like to Turkie-worke, without anie *Idea* or repreſentation that he euer abſolutely ſawe thereof *in rerum natura*; and the vpper frame altogether falſhood. But to ſee how Stoically he carieth the Diſcourſe along *a termino ad terminum abſque vllo intermedio veritatis*, faſhioning (as it were) an alliance of falſhood to falſhood with ſo cunning connexions, and a concluſion ſo according, that to the vnlearned Reader it beares a reuerend ſhewe both of veritie and prudence; to ſee it (I aſſure ye coſin) you would ſay you neuer in all your life read a worke more Ieſuiticall. How many are there (I pray) that reading in like maner (for example) *Amadis de Gaule* his chiualrie and loues, *Barnaby Rich* his *Bruſanus* and *Moderna*, *Sir Philip Sidneys Arcadia* and the like, being all Chymericall

fictions, thinke them true neuertheleſſe for the time, reading them with as great feeling as if they were verities: ſuch power hath proper counterfait, and congruitie of feigned matter, with her circumſtances of time, place, perſon, &c. Howbeit to cenſure ſomwhat ſuch the defect that is in this Apollogie, whereby for want of not here & there but altogether the *Aptum* (vz. veritie to the Diſcourſe) the *Pulchrum* thereof is blemiſhed; I would aske the Author, what (for example) had *M. Gifford* his ſcandale at Paris, or what *Terili, Tedders, Mondayes, Belles, Maiors, Hardeſtayes* and ſuch like their Apoſtaſies here in England to do with the preſent Appellants and Appeale; the ſcandales which it concernes growing not on their part, (or graunt they did) but on the other Ieſuites who were the giuers: inſomuch as if any affinitie or ſympathie be at all betwixt thoſe and theſe ſcandales, it is betwixt thoſe relapſed perſons and the Ieſuites, whoſe wils and diſpoſitions ſeeme ſo iuſt to iumpe, and ſimbolize, *ex parte dati ſcandali*. Whereas on the other ſide the verie act of appealing, vz. in that it doth appeale to the ſea Apoſtolike for ſalue of all thoſe ſores, and the Ieſuites their earneſt withſtanding the courſe, cleares as cleare as the Sunne the Prieſtes partie from all and euery ſo hainous imputations; as being a teſtimoniall of a cleare conſcience: and much, yea as much as may be to the glorie of S. Peters chaire. There wanted therefore arte in the Authour, touching this ſo ſpeciall point of the fiction, as cunning Maiſters as the Ieſuites are in *Chymæras*: likewiſe in that he ſo ſleightly and puſillanimouſly ouerskips *D. Fiſhers* Treatie of Schiſme, which is the ground of all the preſent Schiſme.

Beſides this Chymæricall conceipt of the Apologer, he likewiſe here and there taxeth verie hardly the Appellants bookes as temerarious and vnſound in Religion, wherein how temerarious and abſurd he ſhewes himſelfe, all ſincere Catholicke readers of thoſe bookes may diſcerne. On the other ſide, whoſoeuer ſhall reade their treatie of Schiſme, and this their Apollogie with the Appendix, may well ſay and ſweare, that there was a temerarious pen indeed, as well for matter of faith as of fact, and ſo of all their other writings vpon this argument of the Appeale, and the eſtate of our countrey; and therefore let not a Ieſuite become a cenſor of other mens writings or doings as temerarious, till he haue amended and ſatisfied for his owne temeritie, both in his doctrine of prince-killing, and other diſloyaltie to ones Prince and Countrey, as alſo in libelling againſt innocents, ambitioning rule in the Church of God, and being Schiſmatickes

tickes therein. But what tell I them of temeritie, who are impudent, and whoſe ground where they take (be it euen againſt the holy ſea) is *Dolus*, not *Virtus*, and all manner of falſhood and coggerie that may be imagined?

As for the latter part of the booke, true it is that the Author hath ſhewne himſelfe therein his arts, or rather his crafts-maiſter, the ſame conſiſting wholly of defamations, whereof that ſocietie hath the exacteſt ſchoole vnder heauen. How orderly he fetcheth in the principall Appellants one by one, and hath his obloquie to them all: and how reuerently he calumniates them, for all is done vpon colour of Religion, and as their poſition is, though not ſo their diſpoſition, *In ordine ad Deum*. Of one he ſaith that his becomming ſcandalous (he meanes for being in the Appeale) is for hauing loſt the Ieſuiticall ſpirit, wherewith he defameth him to haue bene ſometimes attainted; and ſo of the reſt. In effect all that part of the Appollogie tends to this, that by deprauing the perſons of ſome of the principall Appellants, their matter may be thought bad: whereas (in truth) they are and euer were in the eye of all our Church, and euen of Proteſtants, ſo excellent men, both for learning and all manner of good edification, that I know not what Ieſuite in the world is worthy, *Sálnere corrigeam calciamenti eorũ*, much leſſe that may truly ſay, Black is their eye. Wherefore (good Coſin) if the booke chance to come to your hand, do it the correction as to reade it with iudgement; in ſo doing, you ſhall find it no whit worthy ſo much as an ordinarie ciuill approbation, much leſſe of the Appellants anſwer. Which notwithſtanding, they are in hand withall, in fauour of the rude and ignorant Catholicke, whom ſuch matter with the methode proceeding from ſuch perſons as ought, and are thought to be religious, and the ſame ſupported by too manie more worſhipfull then wiſe Catholickes, is apt to ſeduce: ſo homely offices do the Ieſuites put theſe good men vnto, who elſe would I wiſſe be a great deale better occupied.

Well, the point of Schiſme cannot by all likelihood, be now long in difference, it being at this inſtant in his Holineſſe handling, where how little ſoeuer, and but bo-peeke-like, the Ieſuite ſpeakes of it by his Appologer, he muſt be forced to ſay therein what he can or dare, and that in the audience of all the world, and ſo to his ſhame, I doubt not; ſo litle doubt I of his Holineſſe high prudence and prouidence in ſo important a matter as it is, importing the peace both of

our Church and Countrey: and the rather, for that his Holineſſe can not chooſe but ſee the eyes of all Chriſtendome vpon him in this behalfe, beſides the infinite prayers of zelous Catholickes throughout *England* concurring hereunto at Gods hands.

Great was the iudgement and goodneſſe of God, that whereas the Ieſuites had abuſed the Sea Apoſtolicke, by their ſo ſurreptiue procurement of the Archprieſtſhip at his Holineſſe hands, they in the ſame irreligious ſpirit of theirs, to adminiſter that authoritie no leſſe abuſiuely, as by libell, and vniuſt cenſures againſt innocent Prieſts, whereby to deſerue to be cited (as now they are) to the barre of Iuſtice both concerning the one and the other, which elſe (peraduenture) had not come to paſſe; ſo much was their latter act, not onely *Peccatum ex ſe*, but alſo, *Pœna peccati*, to the former, according to that of S. *Auguſtine* in his confeſſions, *Domine tu iuſſiſti & ſic eſt, vt pœna ſua ſibi ſit omnis inordinatus appetitus*. Which being ſo, what a folly and ſhame is it, that the Ieſuites not being here in our Church and Countrey, a partie able of themſelues for all the power of *Spaine* to make good the offence, that our fathers of the Seminaries muſt thus abbet them one againſt another, and ſo highly to their owne iniurie and diſgrace? Call ye it a meeke ſpirit to be ſo humble? or rather is it not baſeneſſe and treaſon to the Catholicke cauſe, aſwell as to themſelues, as great as may be imagined? Call ye this *Iohn Gerſons* imitation of Chriſt? or is this an autenticke cariage of his Croſſe? This, if euer any, is meere diſperſion and not aggregation, ſubuerſion, and not edification, puſillanimitie, and not zeale and valour in the cauſe of God. Which notwithſtanding the Ieſuites quaile, and are rather retrograde then onward in the quarrell, it being ſo very vniuſt as it is.

There is no queſtion, and we know it well, that both with their teeth and nailes they ſtill labour to hinder the buſineſſe from the Apoſtolike Barre; wherein they do but condemne themſelues and their cauſe afore hand; inaſmuch as ſtood they vpon a good ground, they ſhould rather reioyce to ſee their innocencie ſo called in queſtion, and examined to Gods honour and theirs in the foyle of the Appellants: who on the other ſide, were they not moſt innocent from Schiſme, and all other their aduerſaries imputations, is it likely that they would euer haue engaged their exiſtimations, their friends, yea and their liues (as they haue done) at ſo high and auſtere a Barre as that of S. *Peters*? Was it euer ſeene that the man of a guiltie con-

ſcience

ſcience would proſecute a triall, and that with ſo many miles trauell as from *England* to *Rome*, by ſea and by land, farre from all friends, and againſt a profeſt and mightie enemie, who ſeekes nothing more then his death, ſuch as the Iſuites are againſt theſe good men? Or rather is it not euer ſeene, that the man of guilt drawes backe and dies, to thinke of holding vp his hand, ſtill holding downe his head before a Iudge? In few, what greater teſtimonie of a ſecure ſoule and innocence, can the Appellants giue vnto the world, then their preſent Appeale, and perſonall proceeding therein? yea, how much honorable is it in them, ouer and aboue ſuch their innocence from ſchiſme (which no doubt they will make good) they to be withall in this buſineſſe of the Appeale, *Muri pro domo Domini*, and alſo for their countrey againſt thoſe fierie fathers?

In reſpect whereof, though as touching the firſt, viz. the point of Schiſme his Holineſſe (haply) ſhould inhibit and interdict all pens and tongues in fauour of the Ieſuites and Archprieſt, it ſeeming to be a meere eccleſiaſticall matter, and ſo within the ſpheare of his Apoſtolicke actiuitie and office to be ſeene and obeyed in; yet for the other of our countrey, ſuch his charge were not of force, other then of courteſie; forasmuch as it is a meere Secular cauſe and of State, and it an expreſſe charge of Chriſt to all ſubiects, *Reddere quæ ſunt Cæſaris Cæſari*, aſwell as *Quæ ſunt Dei Deo*; as alſo the ingenerate law of nature for all men to be loyall to their countrey. So as in this caſe there is no law, either of grace, nature, or moralitie, that can tie vs from oppoſition both with pen and tongue, and howſoeuer, againſt theſe fathers as touching this point, whom we know to be no leſſe infeſt foes againſt our Princeſſe and countrey, then *Spaine* it ſelfe is at this day, and ſuch as labour nothing more then to betray that ſweete portion, this ſweete plot, our countrey to *Spaine*, a meere forreine and *Moriſco* nation.

Nay more, it is a point wherein haply his Holineſſe and his predeceſſors haue bene (I will not ſay too blame) but ouerſeene, inaſmuch as what miſerie hath this latter age befallen our Church and countrey through new opinions in Religion, nor he nor they haue yet duely ſeene to foreſtall it, as ſtill miſtaking the courſe for it; that is, not by lenitie and ayle toward our Princeſſe, which by all likelihood would more haue preuailed, eſpecially at the firſt, yea or yet, but by the cleane contrary, as by Buls and cenſures of excommunication and depriuation againſt her Maieſtie, through the inſtigation (no

doubt) of *Spaine* and Iesuits. Great pitie it is that so litle politike that holy Sea hath bene and is in ciuill causes, namely, betwixt these two nations, as also betweene others heretofore in the like iarres (as ye may copiously reade in histories) through her partialitie in affection: and yet no maruell neither, considering that well we wote his Holinesse infallibilitie is onely peremptorie through the holy Ghost in matters meerely of faith, & not of fact. So as in the cariage of a matter of state, more easily may he erre by being a Priest in function, rather then a Secular Prince, whose kingdome is of this world. Very prudently (we graunt) did his Holinesse interceed betwixt *France* and *Spaine* these last yeeres, to the happie passe of peace that is as yet betweene those two nations; and why might not his Holinesse haue the like happie hand betweene *England* and *Spaine*, vsing the like indifferencie and zeale to the same effect? Which with great reason (me thinkes) his Holinesse is to do, considering that it is as equall good (for the honour of *England* I speake it) to gaine the Queene of *Englands* fauour by his loue and kindnesse, (if so it please God) as to retaine the King of *Spaine*, and the house of Austrich by so doing sinne as it. What though her Highnesse be a woman, is she therefore the lesse worthy to be faire spoken by the Apostolicke Pastor, whose pipe ought to be all melodie (if it might winne her) or rather not the worthier for that? Much more then, for being so eminent a monarch as *Englands* Queene, and descended of Progenitors so singular Catholicke and well deseruing of that Sea, by their extraordinarie beneuolence and bountie to it in former ages. At least wise her commaunding a nation, and a nauie so mightie as *Englands*, whereby she hath hitherto made good her disgust and opposition to that sacred Sea, to the notable preiudice thereof, aswell throughout most parts of Christendome, as here at home in her Highnesse owne dominions, may in all policie enforce so kind complement at his Holinesse hands toward her Maiestie.

This latter consideration although it haue not so well preuailed with their Holinesses toward her Highnesse, yet well we see that the example of a Princesse and her soueraigne Father afore her so by it disgusted, and consequently their detriments done to that Sea, hath inclined his Holinesse that now is (being withall of himselfe *Clement* both by name and nature in *effaun*) to somewhat more then ordinary and meete indulgence toward other Princes: as for example his, and his predecessors continuall dispensations to the Princes of the house

of

of Auſtrich, to match ſo very neare in bloud as coſin germaines ſcarſe once remoued: and alſo this other day his Holineſſe diſpenſing the French King to marrie with his Florentine now his corregnant, his former wife yet liuing, and the like: whereby in ſo yeelding to their fraile affections, we ſee how ſome he gaines, and other ſome he retaines together with their ſeigniories and eſtates in good termes and temper to the Catholike Church. Whereas the cleane contrarie and rough hand hauing bene, and yet being holden by their Holineſſes ouer her Maieſtie and her worthy Father, we ſee and rue to this day what holy Church hath loſt by it, which otherwiſe in the one it might haue preſerued, and gained in the other. Do not we the Catholicke ſubiects of this Realme endure at this houre vnder her Highneſſes diſpleaſure with that Sea through her corſiues, in liew of lenitiues vnto her, her very heauie hand both ouer our liuelihoods and our liues, whereby we are diuen to great patience, as by our alleageance aſwell to her, as by our Religion to God we are bound? This is all we haue gotten theſe foure and fortie yeares, by the ſeueirtie of the ſupreme Paſtors to our Soueraigne, and this it he loſeth. No no (coſin) theſe are not the dayes as heretofore, when Princes were willing as well in ſecular as in ſpirituall cauſes to be for the moſt part S. *Peters* leegemen. This is the age of diſceſſion from S. *Peters* chaire, an age of obdurance, and if euer Antichriſts Antelope. Wherefore it behoues his Holineſſe (in all modeſtie and vnder correction I ſpeake it) now another while to ſhift the raines into his left hand, and benignely though ſomewhat ſiniſterly to retaine Chriſtian Princes in the right Catholike way, and in particular ſo to win our Soueraigne, if it pleaſe God: and not to ſuffer himſelfe to be miſcaried by *Spaine* and *Spaines* implements the Ieſuites againſt her. At leaſtwiſe I could wiſh, and I pray God, that howſoeuer his Holineſſe may continue to erre herein, we the Catholicke ſubiects of this Realme may ſtill remember our duties, and deſpiſe the pipe of *Spaine*. Then would I not doubt but Gods finger would come in betweene, and worke her Maieſties Princely heart to his glorie and our eaſe, which now that *Spaine* and the Ieſuites would ſeeme to take this office out of Gods hand, they rather marre then make good.

The remedie againſt which miſchiefe is in our power, it being in our wils aſwell as in our duties, not to be worſe then Turke or Painim, as in ſuch diſloyaltie and miſnature to our Prince and countrey in the behalfe of that Gothicke and Barbarian nation *Spaine*

we ſhould be. Well, are the Ieſuites *Dij titulares*, as being ſo termed after Ieſus, but (ſure) no way *Dij tutelares* in this their goſpell. Farre better gods in that kind were the Romaine geeſe, which with their cackle awaked the garriſon of the Capitoll in defence of that mount againſt *Brennus* his Eſcalada by night; and more worthie a great deale they to be held for goddeſſes therefore among thoſe heathen people (as they were a long time after) then theſe fathers for gods, amongſt vs that are Chriſtians, whom by this their ſo vnnatural poſition they would transforme to worſe then geeſe. For, what bird may be ſaid ſo much to defile his owne neaſt, as a man to be ſo very a varlet to his owne countrey? The Ieſuites neuertheleſſe would haue it ſo, and to this effect it is more then probably ſuſpected, that the King of *Spaine* hath by their diſburſements his penſioners, and feed men here amongſt vs; yea, and the Ieſuites themſelues ſticke not to vaunt that they haue a finger not onely in the Catholicke commons of this Realme, but alſo in the State, wherein (but ſpecially the latter) I dare ſweare that *Mentitur iniquitas ſibi*. God of his infinite goodneſſe (I beſeech) neuer to ſuffer the Crowne of *England* to haue ſuch a circle about it as any ſo bad Stateſ-men, nor euer may Engliſh Nobilitie be ſo ſtained.

True it is, and we are not ignorant by the examples of *Sicilie*, *Naples*, *Lumbardie*, and the low Countries, that highly doth the Spaniard diſguiſe the naturall Nobilitie of theſe Prouinces, indowing them ouer and aboue their owne patrimonie (though very ample) with double as much penſion from *Spaine*: but to what end? Truly, to no other, then that by ſo retaining the affections of the nobles loyall to him, he may by their hands (being naturals) the eaſier tyrannize ouer the Commons to their vtter bondage and beggarie, as in theſe parts we ſee it. This kind of complement may perhaps allure a baſe minded Stateſ-man (as none ſuch we truſt belongs to the Crowne of *England*) to hearken to ſuch the Ieſuits ſuggeſtion in *Spaines* behalfe, but neuer a true nobleman indeed. For whoſoeuer ſuch he be, that values the honour of his anceſtrie deriued to him in bloud, and withall the honour of ſuch his office of ſtate, whereby he is incorporate to the Queene, and ſworne a father to his countrey, it is not poſſible that he can be ſo Ieſuited. Neither is it probable that any Catholicke or other commoner of but common ſort, ſence, and ciuility, can be drawne thereunto, notwithſtanding that in the point of a childs dutie to his parent, and alſo of a ſeruants to his maiſter, it is

ſtrange

ſtrange how Ieſuitiſme hath debaucht a great many Catholikes that I know and haue heard of. I know the Catholicke children of either ſexe, and thoſe (ſome of them) in their ripeſt ſence, and of extraordinarie religious ſhew and reputation, who ſince their becomming Ieſuited, haue very ſcandalouſly not onely neglected their filiall dutie and reuerence to their parents, but which worſe is, cleane ſet them at naught; ſuch ſwolne and puritane-ſpirits thoſe fathers haue put into them, vpon opinion (belike) of their being Gods dearlings, and aſſured of their ſaluation; or elſe vpon perſwaſion that they being their ſpiritual parents, they ought in regard of them to miſregard their carnall, by how much the ſpirit is more honourable then the fleſh. It is no maruell if men ſo impious againſt the law of nature, do teach their pupils all foule manner toward the ciuill Magiſtrate, as alſo if they dare to preach it for good religion, a man to be a traitor to his Prince and Countrey. But very much it were a maruell if Engliſhmen, eſpecially Catholickes, who (as ſuch) ought to be the beſt and loyalleſt ſubiects vnder heauen, and ſuch as all Princes may be glad to raigne ouer, would be depraued by their ſo *Moriſco* doctrine, as ſauouring ſo much of *Spaine*, and the baſtard *Sowbucke*, *Spaines* ſo leud Apoſtle.

For ſetting aſide the infinite ſcandale and diſhonour, for ſuch a Realme as this to vaile bonnet to any forreine nation in the world; what may we probably expect at *Spaines* hands were it vnder her aw, then tyrannie *in octauo*, whoſe way-makers being religious are men of ſo foule deſert both to it and our Church? Al the good that we may be certaine of, were Catholicke Religion (which I graunt were the greateſt good vnder heauen) but with it ſuch oppreſſion, and that vnder the pall and pretext of Religion, as what can be more irreligious? or what Catholicke may endure it? Yes, (you will ſay) we ſhall haue Indie gold by the meanes; I graunt ye, but how? ſo dearely bought as we had better be pleaſed with our Engliſh copper. The ſame when we haue it, to be forth comming to the Spaniſh magiſtrates extortion, and perhaps to euerie raſcall Spaniſh ſouldiers rapine; or haply in liew thereof, the horne to your forehead, or the rape of your daughter, or the buggerie of your ſonne, or the Sodomizing of your ſow, with thouſands ſuch like inſolencies and ſhames, as are all naturall to that torrid nation, and you had better be dead then endure. There would be ſuch wreſting then of *Reddite quæ ſunt Cæſaris Cæſari* by the Ieſuits, that all that euer you are and haue, ſhould thereby come vnder the execution of Spaniſh tyrannie, euen to the acciſes

vpon ſallads, egges, pudding-pies, ſhooing-hornes, and the like plaine and pettie wares throughout the Realme: whereas our Sauiour Chriſt gaue that precept in reuerence to true, lawfull, naturall Soucraignes, and not to tyrants and vſurpers, eſpecially forreiners, ſuch as the Spaniards would be if it ſhould come to that.

How much more comfortable conſtruction may we that are Catholickes at this day in *England* make of theſe words of Chriſt, being both by his inſtant example when he vttered them, and more fully afterward by his Paſſion, at what time though he were God, and might (as he himſelfe affirmed) haue commaunded legions of Angels at his Fathers hands in his defence againſt *Ceſar* and the ciuill magiſtrate, yet would not ſo do, but contrariwiſe yeelded himſelfe like a moſt meeke Lambe to the ſhamble, and in particular at his apprehenſion rebuked S. *Peter* for drawing his ſword againſt *Malchus*, though in ſo good a quarrell as of him his Lord and Maiſter, being (I ſay) by all theſe his examples taught, that we ought in Gods cauſe rather *pati* then *agere fortia* againſt the ciuil ſword, paſſion rather the action ſeeming by all his preſidents (as man & whoſe kingdome he himſelf ſaid was not of this world) to be the more honourable point of fortitude. *Non veni ſoluere legem, ſed adimplere*, ſaid our Sauior in another place, and alſo by his Apoſtle elſewhere, *Obedite Prepoſitis veſtris*. Beſides, that the Popes holineſſe hath neither *implicité* nor *explicité*, as Chriſts Vicar other commiſſion out of Chriſts owne words, then that which Chriſt ſaid himſelfe to haue, viz. no kingdome of this world but meerely Paſtorall, and for which the Prophet foreſpelled of Chriſt, that he was to ſit in *Dauids* throne who was a ſhepheard: whereby his Holineſſe is alſo to vſe and delegate but onely paſtorall armes by Chriſts owne appointment, that is *Peram & baculum*, and as all ſhepheards do, to take his ſheep-walkes as he finds them, downe as down, and dale as dale, and not to transferre the ſame as S. *Gregorie Thaumaturgus* did a mountaine by myracle, and as to bring *Spaine* into *England*, and the like, according to this new goſpell of the Ieſuites were to do. No no (coſin) Saint *Peter* had no keyes commiſſioned him by Chriſt as a *Ceſar*, but as a Shepheard, as appeares plaine by the words of his commiſſion: *Paſce oues meas, paſce agnos meos*: neither is his Holineſſe at this day a temporall Prince, but onely in litle *Romania*, and that by the bountie (as ye may reade) of our countriman *Conſtantine Ceſar*.

Laſtly, neither is it ſafe pollicie in his Holineſſe, as he fauours the Church

Church his charge, to attempt any ſuch tradition of *England* ouer to *Spaine*, conſidering that our Soueraigne is truly a Lioneſſe that knowes her ſtrength and how to vſe it aſwell as euer any her predeceſſor-Kings of this Realme did, and as alreadie more then partly the Catholicke Church through Gods permiſſion hath found it, and his Holineſſe ſees it, and we yet feele it as aforeſaid.

Wherefore (good Coſin) to conclude my opinion and conſcience vnto you vpon this point, let all Engliſh Catholickes aſwell for that we are Catholikes as Engliſh, explode and proſecute this doctrine of the Ieſuites here amongſt vs in *Spaines* behalfe as impoſturall and diſloyall, and flat againſt the grounds both of grace and nature; and let vs ſticke as well to our countrey like true Engliſh, as to the holy Romaine Church like true Catholikes to the death. Let vs be ſtill armed with paſſiue fortitude, viz. patience toward our owne true, lawfull, and naturall Princeſſe though neuer ſo heauie handed ouer vs, rather then in our impatience to call in a ſtranger, and a demi-*Moore* vpon vs whoſe language we vnderſtand not, and whoſe humours and faſhions we ſhall neuer be able to abide. In ſo doing though it ſhould be the will of God her Maieſtie ſtill to continue harſh towards vs, we ſhall giue God and our conſciences honour both now preſent and in the latter day, as by the teſtimoniall of our true alleageance and Religion, barke the Puritanes neuer ſo curriſhly againſt vs as they daily do.

You haue ſeene (I am ſure) their late Memoriall exhibited to her Maieſtie, and the two LL. Archbiſhops, perſwading farther vexations and grieuances to vs Catholickes then hitherto haue bene accuſtomed, euen to the paſſe of occluding vnto vs all hope of her Highneſſe grace and clemenie for euer, which ſounds as much as to driue vs to deſpaire; a point which they verie vnchriſtianly and no leſſe vnpolitickly define to be the onely ſecuring of her Princely perſon and eſtate againſt all both foraine and domeſticke hazards, as though we were the onely diſloyall ſubiects vnto her Highnes in either of thoſe kinds. But ſuch their malignant reaſons and imputations leaue we (Coſin) to her Maieſties examination, who in her high Prudence cannot be but ſatisfied of our loyaltie (ſetting Ieſuites aſide) by the proofe of theſe foure and fortie yeares, as alſo ſee how daungerous a thing it is to a State, to driue ſo great a part of ſubiects as Catholikes are in this her Highneſſe Realme to deſperation were we not Catholickes, who by the grounds of our Religion would (God willing) be

as litle disloyal to her Maiestie in such our despaires (would her Highnesse driue vs thereto) as we haue hitherto bene in our longanimitie and hopes for her fauor: whereas what Puritanes would proue in the like case vnto her Highnesse, it is greatly to be doubted, considering their frantike spirit, and what bellowes blowes them. But (we thanke God) that not they, but Protestants steare the present state. who being lesse forgone from God and vs then they (how foolishly soeuer this memorialist would make their Religion all one) is withall so wise as to iudge of that their memoriall as it is, remembring how little Queene *Marie* profited this Realme in Catholike Religion by her seueritie against Protestants; it being the nature of persecution, rather to pullulate more and more spirituall errors, then to retrench them: much more veritie it selfe, according to that of the Psalmist, *Fluminis impetus letificat ciuitatem Dei.* Besides that, neither would such the Puritanes course ere a whit preuaile (I presume) so much as in State (setting Religion aside) with the Iesuite partie, which indeed is the Spanish, and that whereof they make least State; forsomuch as (we are sure) howsoeuer the memorialist pleaseth to terme them Catholickes of Religion and not of State, that they would collogue with any such course, by either oath or other externall signe whatsoeuer should be required at their hands, according to the lawes of their mentall euasions and equiuocations grounded vpon their *Ordo ad Deum*, which permits them any dissimulation; and also according to the examples they haue hereof giuen in *Scotland*, by allowing and auowing it lawfull for Catholickes there to communicate with Heretickes in their externall seruice, which any true child of the Catholicke Church would rather die then do, as holding it flat Apostacie. I am sorie to say thus much of them going as they do for Catholikes; as also that grossely is the memorialist mistake, to affirme our variance with them but dissembled to the State, and by dispensation from his Holinesse; which if it were so at the beginning (as what wise man would euer imagine it, considering we are both one Church, and that vnder persecution, and the scandall it would giue) yet now both the State and all *England* sees, that if (as such) we entred at the first like two friends into a fence-schoole to practise with one another in iest, and to deceiue the beholder; such our iest is now turned into earnest, our foyles to edge, our venties to wounds.

But leauing this point of State, wherein the Puritanes and Iesuites both do thus wrong vs to the world-ward though not to God, I haue

no

no more to ſay vnto you concerning the ſame at this time, then what in my former letter I largely wiſhed, and in this a litle afore I began to ſay, that is, that howſoeuer the world goes, we ſhew our ſelues (as hitherto we haue done) loyall to her Maieſtie, and reſpectfull to her law, and the ciuil magiſtrate vnder her in whatſoeuer trial of our faith; and not malapert, ſaucie, and peremptorie, like as manie Ieſuited Catholickes haue done, as though a good matter needed not alſo good manner. Conſtant it behooues vs to be, *Vſque ad aras*, to our conſcience if it come to that, but not curriſh, and ſurly, as in ſcorne of the law and magiſtrate we liue vnder, whom ſuch cariage doth no whit edifie, but rather more and more exaſperate to our harmes. Beſides, that it ſounds a man in ſo doing to be guiltie of his owne death, and to die not ſo much for Religion, as for an vnciuill fellow. So died one of the 14 gentlemen, who being queſtioned of his Religion by a high Commiſſioner, thought it not zeale inough to auouch it Catholike (which he did) vnleſſe with this addition, that he thanked God he was not a ſheepe of the ſcabbed flocke of *Geneua*. Briefe, our obedience and ſeruice ought (according to the Apoſtle) to be diſcreete, and as much as may be to edification, aſwell by our morall good deportment, as by our religious. The Proteſtants that ſuffered in Queene *Maries* time for their errours in Religion, were in this point many of them to be commended, they faſhioning their termes very reuerently to the ciuil Magiſtrate: and ſhal we then that are Catholikes be to learne of them? No, let vs remember that we are ſubiects to a Princeſſe, no more an vſurper, yea, more applauded to the Crowne by all *England*, and in eſpeciall, the ſame ſet vpon her royall head, and ſhe annointed by a Catholike Biſhop, then euer that good Queene was, who attained to it through the pikes of a competitor. Let vs withall hope that (ſeeing bloud will haue bloud) the Proteſtants hand which we are now vnder, will one day be ſatisfied for the Proteſtant blond, in my opinion, too profuſely ſhed, and other their vexations in the aforeſaid good Queens daies, and ſo perhaps appeaſed. But ſpecially in ſo ſingular a good cauſe as this of our Catholike Religion, if no aſſwage or courteſie ſhould euer befall vs from the Proteſtant, let this be our reſt, not to be aſhamed to be tome members vnder ſo thornie a head as our Lord and Maiſter Ieſus. Which the better we may do and be, if we will harken like good ſheepe to the pipe of our true Paſtors of the ſecular Cleargie, namely, the Seminaries yet another while, leauing the Ieſuites as falſe ones, and who in their ſingularitie and worldly wealth

(wherin they ſettle like Bettles in ſoile) haue cleane forfeited and forſaken the ſpirit both of their Founder and of the Catholike Church, and ſo are giuen ouer by God to themſelues, *& ad inſanias falſas*, as yet a litle more I will ſhew you and ſo make an end.

Firſt then to begin with what I now laſt touched of their ſingularitie and common-wealth, it is not to be doubted but amid all their Euangelicall labours in India, they haue a ſpeciall eye to their *Bonum ſocietatis* as they terme it; but whether truly *In ordine ad Deum* that is the queſtion. Not that I would haue you conſter this *Item* vnto them as in detraction by way of extenuation of their wel-doings for Chriſts Church in thoſe parts, but truly as it is, that more then ſomewhat or competent they reſpect their temporall boote in that ſpirituall traffick. Which to do in a religious mediocritie might well (I graunt) beſeeme them, foraſmuch as *Dignus eſt operarius mercede ſua*, eſpecially if they would vſe their gettings as they ought and would haue it thought ſincerely *In ordine ad Deum*, as the Benedictines did their riches heretofore in *England*, in almes-hoſpitalitie and all good edification, I meane the gold, and pearle, and ſpice, and ſuch like Indian-wares wherewith they ſo copiouſly euerie yeare inrich their ſocietie here in Europe from thence. But if it do appeare (as too plaine it doth) that by reaſon of ſuch their riches from thence and what they no leſſe ſecularly gather here in Europe, they neglect Gods honor by preferring their owne afore it; then (loe) muſt we needs condemne both ſuch their gatherings in India and here, and much more their ſaid *Ordo ad Deum*, as falſly and hypocritically by them pretended; and conſequently thinke, that *Qui cum ijs colligunt, ſpergunt*. If it appeare to all Europe that by meanes of ſuch their wealth they trouble all Europe by ſetting Kings and kingdomes at oddes; by ſowing of factions whereſoeuer they come; by ambitioning aboue all religious orders in holy Church *In ordine ad dæmonem*, *Æmulantes* ſtill *Chariſmata peſſima*, and dominion euen ouer the ſecular Cleargie on which for their greateſt honors they depend; if they buſie themſelues in diſpoſing and depoſing of Crownes and Scepters betraying one nation ouer to the hand of another, yea, their owne deare countrey, and all this in Ieſus name; briefe, if they be ſcarſe good lay men in their cariages, & but in bare title religious; if all this or but half do appeare true, how then (I pray) is their riches to be ſaid *In ordine ad Deum*? or how are they the men they vaunt and would be taken for? Who that hath but one eye ſees not how that by ſo abuſing their wealth, they abuſe

God

God and his glorious name, after which in their ſingularitie they haue choſen to be called? Who ſees not that by being ſo vnworthie ſtewards of worldly talent, they are much more vnworthie of the ſpirituall fauors, faculties, & prerogatiues indulged vnto them by holy Church more then to any other order of Religion whatſoeuer; inſomuch as in regard of the ſame (being ſpiritual and holy talents) they may truly ſay to God if they were ſo humble and penitent, or ſince they are not, any other for them, *Domine quinque talenta dediſti mihi, ecce alia quinque ſuper furatus ſum:* for what hath a religious perſon to do with the fat of the earth, albeit he would vſe it neuer ſo well? much leſſe when abuſe it as theſe do. Such fat doth but infatuate them from heauen, making them looke toward it with fat cheeks which they ſhould do with leane. Who ſees not how that their neaſtling in pallace-tops by meanes of ſuch their wealth, is not therefore their being true and kind ſtorkes; inſomuch as they from ſuch their tops and towers, pay not like the thankful ſtorke tribute to the place, neither kil they vp all the frogges and other vermin in the countrey about; but contrariwiſe would deſtroy the beſt things there, as here in *England* we ſee the lamentable proofe at this houre in their libel againſt the honors of our beſt fathers the Seminaries who brought them ouer hither, as alſo in the Catholicke Church of *Holland* which they haue likewiſe ſo fouly diſordered with their ſchiſme and faction at this day, that it is at this preſent in an Appeale againſt them vnder her Apoſtolicke Vicar before the Popes Legate *a latere* in thoſe parts, who to his infinit griefe to ſee it, is now in redreſſing the ſame.

So haughtie that ſocietie is growne by reaſon of her wealth, and the countenance of the houſe of Auſtrich (whoſe coate and cogniſance it hath worne from an egge, as aiming to riſe and fall by and with the greateſt) that whereſoeuer in all Chriſtendome it ſets footing, it ſtraight ſeekes to innouate all, and to captiuate aſwell the Laitie as the Cleargie to her homage. Here hence it is that all mens faculties muſt vaile bonnet to it, and their good names be vnder her praiſe or reproofe. It is not enough where a Colledge of theſe fathers is, a Citizen to be noble either in bloud, by office, or rare manners, no nor to be neuer ſo honeſt, innocent, and of a ſafe conſcience to God and the world-ward, without their ſuperſcription or letters patents, which ſounds as though a man ſhould be more beholding to them then to God, to a Ieſuit then to Ieſus: whereas, bearing the print of their praiſe, it skils not how very a foole, or knaue, or both a man be.

All mens honours and abilities muſt depend on them, and their republicke, or elſe be reputed reprobate. Yea, the ſecular Prieſt (as I a litle afore touched) which is the ſupremeſt dignitie in the Church of God, and it whereby a Ieſuit Prieſt is more reuerend, then for being a bare Ieſuite and no Prieſt, (which he can neuer be but by the impoſition of the Seculars hand, vz. the Biſhops ouer him) ſuch a one (I ſay) not to riſe vp to him, and giue him the conge and vpper place in all meetings, is to be eſteemed an vnmannerly puppie, and proclaimed by their drumme for a ſcandalous perſon ouer all the face of a countrey; ſo exorbitant is their pride or ingratitude, chuſe ye whether. Examples hereof are ſo many, and ſo daily here in our countrey and in our Church notwithſtanding the affliction it is vnder, that to recount ye them, were more tedious then a wonder. Was it not (for example) notable pride and peeuiſhneſſe in a certaine Ieſuited prieſt Northward now an aſſiſtant to the Archprieſt, who being there in a worſhipfull womans houſe, where were alſo a ſecular Prieſts reſiding for the moſt part, he vpon ſome generall termes of hers to him in confeſſion, ſounding as though ſhe were ſcandalized in the too peremptorie cariage of one of the three in her houſe, to refuſe to abſolue her, vnleſſe ſhe would there at his feete declare, whether ſhe meant it by him (as indeed ſhe did) a point which ſhe refuſing to ſatisfie him in, as meere impertinent, nay vnallowable in that Sacrament; was faine to ſtay his inordinate leyſure and pleaſure for an abſolution: beſides the pride, was not this notable ſacriledge to ſo high a Sacrament?

In like maner this other day, a parcell of almes comming to a certaine priſon in London, and deliuered to a Ieſuited Prieſt of the laſt yeares condemnation, to be by him diſtributed amongſt the Catholikes his fellow-priſoners; a Ieſuit who was likewiſe a priſoner in that place, demaunded that money of him as in way of exception, that he being a profeſt Ieſuit was the worthier man to diſtribute it. The other on the other ſide ſtood vpon the honour of his condemnation, alleaging that in that reſpect (though no Ieſuit he, other then in *Voto*) he was the more worthy. Thus ſtood they vpon Puntoes ſo quarelloufly, and ſo long in this high affaire, that they could take no reſt a nights, and that all the priſoners there were verie much ſcandalized thereat, who being for the moſt part Ieſuiticall, and the brabble referred in the end to their diſciding, awarded for the ſubſtantiue Ieſuit againſt the adiectiue, notwithſtanding his diſſigned martyrdome, which I am greatly

greatly deceiued if euer God ſuffer to take effect, as long as he continues Ieſuiticall. Out of this ſpirit it is that father *Cowbucke* for all the diſparage of his birth (which not his baſptiſme could waſh away) and other his ſcandalous cariages aſwell ſince his Ieſuitiſme, as formerly when he was an hereticke in *Oxford*, ambitioneth the Cardinalate, forgetting how that to be a bare Prieſt (though no ſuch peere) he being a knowne baſtard is againſt the Canons of the Church; although to be a Ieſuite (being ſuch) well and good he may. A proper perſon (ſurely) to be a Cardinall, or to carie ſo great a taile after him as he doth at this day in *England*: howbeit (inſooth) as good he to be ſuch a ring-leader for Spaniſh faction here, the matter being ſo leud as it is, and he (ſetting his prieſthood aſide) ſo baſe, as for his Generall or other outlandiſh Ieſuite to be the ſame, who are no whit Engliſh. Well, the man is a Ieſuit, and therefore to be eſteemed whatſoeuer his birth or behauiour be, and they worthy the Stropado, nay the Garotto that dare to cenſure him. See what a thing it is to be a Ieſuit, and what an *Ordo ad Deum* (as they vſe it) in diſorder to the Church and of a common wealth.

This is that ſocietie of Fathers of which it muſt be ſaid, that by Gods ſpeciall prouidence it came vp with *Luther*, as a curbe to his and from him all the enſuing hereſies of this age, by which it hath marched along like a mattocke cheeke by ioule, rooting them vp inſtantly euery where. A fond foundation of a praiſe, as though Beere did not alſo come in much about that time, which notwithſtanding immoderatly taken and ſo abuſed, though good and wholeſome drinke of it ſelfe, is as the Ieſuites are at this day pernitious, intoxicating the braine. This is that ſocietie that muſt be termed of Fathers in Gods Church, they being no whit her good ſonnes, and which would rule, not knowing yet how to obey. This is that ſocietie that thinkes it becomes it well in Ieſus name to grace her Generals, and other her inferiour members to the worlds eye, with moſt curious and coſtly pictures and ſtatues amongſt the greateſt Lords and Heroes of Chriſtendome, which is a monſtrous vaine-glorie, and which all other religious in the Church, are in their humiltie aſhamed of. But their kingdome being (it ſeemes) wholly of this world, let not ſuch their vanity ſeeme ſtrange vnto you, neither yet ſtrange a many other their like vaine-glorious fopperies. In few, this is that ſocietie that muſt be thought moſt holy and perfect of all other orders, yea or then a generall Councell, becauſe (forſooth) they ſay, it is the moſt hated cor-

poration, and the moſt perſecuted of Heretickes and the diuell of them all: which argument we might well graunt them for good, were it not that the ſocietie is alſo no leſſe diſliked of the Catholike church it ſelfe. Moreouer if that reaſon might hold, aſwell may we inferre that Lutheraniſme was trueſt Religion in Queene *Maries* time, becauſe the moſt perſecuted then: but *Cauſa*, not *Pœna facit Martyrem* ſaith S. *Auguſtine*; and our Sauiour, *Ex fructibus eorum cognoſcetis eos*. Theſe be the true rules that Heretikes and Ieſuites are to be knowne by of all Catholickes, namely, as enemies the one, ſcandals the other to the Catholike Church, the one without, the other within the ſame. And yet theſe others ſway mightily (we ſee) with ignorant Catholickes in their good acceptance and commendation, according to that, *Stultorum plena ſunt omnia*. At a word it is ſuch a ſocietie, that were S. *Auguſtine* now aliue and to write anew his Citie of God, he would pen it downe, and make it knowne for the moſt impoſturall corporation that euer was within the ſame, and as pernitious to it (if it ſhould hold on vnreformed) as any malignant limme that euer hath bene thereunto. For which ye may ſee what great reaſon the French King had to expulſe them out of his moſt Chriſtian kingdome, and how little reaſon the Catholike King hath to giue them the countenance he doth, whereas the rude Indians if they but vnderſtood the French Kings reaſons for his expelling them, would (I perſwade me) do as much amongſt them.

Another querke this ſocietie hath wherewith to winne to be admired, and that is her prophecies. Great Propheciers the Ieſuites are and fortune-tellers, to wit, not of trifles, as of ſtolne or loſt neckerchers, handkerchers, croſſe-clothes, pin-pillowes and the like, like Gipſies or Witches, but of the changes and deaths of States and Statiſts, though for the moſt part moſt fooliſh and falſe, whereby you may ſee from whence their illuminations come, and with what holy-ghoſt their familiaritie and correſpondence is whereof they ſo much boaſt. For example, they one while prophecied of the laſt Lord Treaſurer of *England* the Lord *Burleigh*, that for being not ſo much a perſecutor of the Catholicke Church in generall, as in particular of their ſocietie, by Gods angry doome he ſhould die *Herods* pedicular death: another while that he ſhould be executed at the Court-gate in her Maieſties diſpleaſure and to the infinite contentment both of Court and Countrey, who notwithſtanding (as he liued a great Councellor) ſo to the eye of the world died a faire death, and was laid out a faire coarſe,

coarſe, and buried with great honor. So likewiſe of her Maieſties end how diſaſterouſly they haue prophecied, and do expect, I am ſure you haue heard and do diſguſt as much as I. But what talke I of Proteſtants, ſeeing that alſo vpō very religious Catholikes they haue augured no leſſe fatally, for being their known or but ſuſpected diſtaſters? If but a pin prick ſuch a one, or his tooth ake neuer ſo litle, it muſt be ſtraight thought Gods anger to the partie, and that all the Angels of heauen haue a finger therein in reuenge of his odious ſoule to God. Whereas what miſchiefe ſoeuer happens to any child or dearling of theirs (though neuer ſo prodigious, and the partie neuer ſo leud) muſt be reputed but ordinarie and naturall, yea and Gods bleſſing vnto him as in probate of his vertues, and not in plague to his ſinnes. Thus rarifie they (as it were) all aduerſe perſons to their doctrine and proceedings, either to the diuell or to nothing, and blub vp their owne impes in preſumption like rice or peaſe in piſſe.

I know the Gentlewoman my allie, who in this ſtrange ballowne-like ſpirit (being extreme Ieſuitical) vaunted theſe vaine aſcenſions of her ſoule to heauen-ward. *Imprimis*, that her firſt ghoſtly father, being but a bare Secular Prieſt, brought her but on her way to heauen; the ſecond a Ieſuited Secular, brought her to heauens gate; but the third a profeſt Ieſuite, he, oh he of all the good men that euer liued, ſhe was beholding vnto for heauen it ſelfe.

Was it not as puritane a ſpirit in another Ieſuiteſſe ſometimes my good acquaintance, who in the caſe of her daughters preferment in mariage, refuſed to hold parley with a very worſhipfull gentleman in a motion made by a Secular Prieſt concerning a match betweene his ſonne and her ſaid daughter, for no other reaſon in the world, then becauſe ſuch a Prieſt, and not a Ieſuite was the meanes: which Ieſuitiſme of hers the Gentleman ſcorning aſwell for his owne honour, as for the honour of the Secular Cleargie, gaue her ouer with an affrent as ſhe deſerued.

The like puft ſpirit, or rather *à fortiore* was that of a Ieſuiticall Prieſt now in *Framlingham*, who in a letter of his to a kinſwoman of mine, perſwading her to Ieſuitiſme in the preſent ſchiſme, hath theſe Phariſaicall termes vnto her, or the like (as I perfectly remember) in his owne commendation: O my good God, how much haſt thou honoured me aboue thouſands of my brethren in thy ſeruice, how may I not hope for my long ſufferances for thy ſake, my watchings, prayers, faſtings, to be thine for euer in thy glorie; Oh ſee what vertue is,

and how boldly it may be ſpeake Gods iuſtice. All which neuertheleſſe I would haue you think I attribute to Gods goodnes and not to my owne deſerts, &c. How like ye (I pray) this ſpirit of a man? Do ye thinke it taſtes any whit of the holy Ghoſt, or of his ſpouſe the Catholicke Church? Haue ye euer read of the like in any Saint of God, Confeſſor or Martyr? beleeue me I haue not. A Ieſuit ſo to commend himſelf, how is it not to condemne others? and to be too peremptory a Prophet of diſaſters, eſpecially to his diſtaſters, though commonly as falſe in the one, as Phariſaical in the other? How is it that they condemne not onely other mens bad, but euen their beſt actions, not proceeding from the inſtinct of their ſpirit, but farther, dare (as I ſay) to prophecie Gods dread doomes thereunto, and to them. Oh monſtrous ſingularitie to preſume ſo high, or if not monſtrous but meete, why may not (I pray) by the ſame reaſon a Secular Prieſt or his friend aſwell not cenſure that ſocietie for moſt impious, vnfortunate, yea and reprobate for the paucitie of Martyrs that haue bene of it in *England* all this time of affliction, neither any Saint of it as yet ſo much as their Founder canonized in the Catholike church ſince their inſtitution to this day? Why may not we aſwel by the ſame reaſon calumniate euen thoſe three or 4. Martyrs (which are al that haue bin of their ſocietie here in *England*) to haue died rather to their ſhames for their ſins, then to gods glorie, which (though vnconfirmed as yet by myracles for Saints) God defend that abſolutely we ſhould. Yea God defend we ſhould ſo much as cenſure M. *Atkinſon* the late Apoſtata prieſt, their renouned dearling both before and ſince his Apoſtaſie, for a reprobate, ſeeing that *Non eſt abbreuiata manus Dei* at any time toward a repentant ſinner. Howbeit, not that withall we are bound in conſcience to extenuate his lapſe & ſcandale as but a trifle, which ſome Ieſuits lately haue done, and that by their expreſſe letters in his commendation into *Ireland*, which are forthcomming. But all their crowes muſt be white, which whether blacke or white (being but crowes) much good (I pray God) may it do them. In effect, there is nothing ſo religious, ſo honorable, and to Gods honour, but impietie may depraue, nor any thing ſo criminall and abhominable, but it may be-honeſt at leaſt in ſhew, eſpecially vpon pretext of Religion and holineſſe as Ieſuites vſe to do all their euils.

But thoſe fathers muſt not be repaid with their owne meaſure, nor is it meete, it being ſo much out of meaſure as ye ſee. If the Seminarie or Secular Prieſt ſhould ſo render vnto them, the example would be

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too ſcandalous and domageable to Gods Church here amongſt vs, they being (as it were) the very brow of it, and as a beacon vpon mount *Sion*. So ſhould not our Church be without continuall Schiſme, nor the State ciuill without imminent hazards from abroade and corruption at home; ſo very foule for the moſt part are all their examples, which to expiate how many of theſe good men haue loſt their liues as in equall condemnation with the Ieſuits from the State? And in particular ſo ſhould detraction be the greateſt Ladie in this land, it being the moſt Ieſuiticall vice of all other, & of the moſt varietie and facilitie to be practiſed; for ye may do it by ſuppoſals. Suppoſe ye (for example) that one of the Appellant prieſts do reſort to my Lord of *London*, it is iuſt thereupon to report and ſweare, that he hath alreadie recanted at *Paules* Croſſe and is turned Proteſtant, or maried to a wench and become a cuckold, and ſo of the like whatſoeuer ye liſt, ſo the rule and ſtandart in your conſcience be *Ordo ad Deum*.

And for I ſpeake of detraction, I will here relate and condemne vnto you, hoping you will do the like with me, one of the fouleſt preſidents that euer you heard or read of in this kind of Ieſuitiſme. The Authors whereof in generall are all the whole Ieſuiticall faction at this day in *England* as for labiall ſlander of the partie detracted; but in eſpeciall, and in way of libell but three or foure. One is father *Cowbucke* in his late infamous Appollogie, or what other Ieſuite is thereof the Author; another the *Manifeſter of folly and bad ſpirit*, &c. the third, the aforeſaid *Cowbucke*, or the Archprieſt (as ſome thinke) in the Latin *Appendix*; and the fourth and laſt is one *Verſteghen*, *alias Rowland* a Coopers ſonne, and a binominous fellow, worthily ſo markt and knowne to the world were it for no other ſpot or ſtaine of his life then this one alone. Of this fourth libell and libeller onely I here meane to certifie you, letting the other three paſſe as throughly alreadie either anſwered or in anſwering to M. *Watſons* laſting credit (who is the man thus Ieſuitically infamed) by thoſe of his owne reuerend coate and companie.

This *Verſteghen* then, *alias Rowland* (the honeſt Coopers ſonne here at S. *Katherins* in London) riſing vp onely by brocage and ſpierie for the Hiſpaniſhed Ieſuits, liuing now as though he were an *Hidalgo* in *Antwerpe* (as who may not be a gentleman ſo far from home) hauing read or heard of a certaine paſſage in M. *Watſons Quodlibets*, where he feeles himſelfe touched rather for a very ſopperie in- *

* [4°. D 21. Th. Seld.]

deed, then any enormous crime (as may appeare to the Reader) takes the matter so highly in blemish to his Iesuitical reputation, and withal pepper so in the nose as ye shall heare. He writes me hereupon his letter, or rather his libel ouer into *England* coppie vpon coppie, in which (omitting how by the way he calumniates the partie of the Appellants in generall) he most sacrilegiously termes the said good man M. *Watson*, an Apostata vnworthy of Priesthood, one who hath made shipwracke of his soule, a bussard, a dissard, a lier, a base companion, an out-cast of the world, hatefull to God and man, a contemptible, base, obscure, and ridiculous creature, a rauer, a railer, a slaunderer, detestable, abhorrible, perfidious, malicious, venimous, shameless, wicked, false, vile, a scholler of women and fooles, a notorious lying knaue, a *Iudas*, and no wayes to be ballanced for worthinesse and credite to father *Parsons*; a fit cadence (beleeue me) to such a straine.

Good cosin, before I proceede any farther in reproofe of this wretch, do not (I pray) your eares glow alreadie (being so very Catholicke as you are) to reade these termes against an annointed Priest? Do ye not alreadie condemne and spit at so Iesuiticall a spirit? The fellow I haue knowne a long time, and withall to haue bene euer an impe of the Iesuites; else how is it possible that professing himselfe a Catholicke and a Gentleman, nay and to suffer for the cause, he to be so impious to holy Priesthood as these termes import him? Could any Hereticke, Turke, Painim, Atheist, Witch, Diuell haue beene more sacrilegious? or any scauinger more vncleanely? or could any though neuer so enormous a Caitife haue bene more abiectly taunted then with these termes? What thinke you when such a vermin as this, shall dare offer such indignitie to holy Priesthood, then which what higher dignitie haue ye in the Church of God? A man would haue thought that had M. *Watson* bene neuer so guiltie, and deseruing those Epithetes, yet the sacred Order of Priesthood, whereby he abides neuertheless medicinable to all that sacramentally apply vnto his salue, by vertue of that Character which still remaines indeleble vpon him vnto his graue, would haue had so much priuiledge with a Catholicke man as to haue forborne him those termes; especially the dissard (for I wil render him but his own measure) vouchsafing in his said libel vpon one *Digs* a ranke Puritane, & persecutor of Catholikes the title of Maister. But oh God, oh infinite corruption in holy Church, when such spirits are suffered, nay nurtured therein: when a religious Societie,

tie, and that of Ieſus can beget ſuch brats! How may we not feare, yea and in a manner ſweare that *Cecidit ciuitas ſancta*, when whereas heretofore the lay did therein now and then debauch the religious, now the relgious do debauch the lay, and that as bad as bad may be; namely to the outraging of what is moſt holy, to wit, Prieſt and Prince; the later as we lately inough ſaw in the murther of the laſt French King, and latelier might haue ſeene in the now regnant; and alſo in our own deare Soueraigne ſundrie times by the Ieſuiticall hand had not Gods hand bene the ſtronger: and the other (not to go farre for examples) thus in M. *Watſon*.

Coſin, let me with your patience chide this buſſard a litle, though a great deale he deſerues, in zeale and honour of Catholike Religion, which no whit warranteth ſuch a ſcandale; as alſo in humbe loue and reuerence of the partie depraued, whoſe vertues I haue long taſted of to my much ſpirituall edification, and therefore may iuſtly challenge to be admitted a witneſſe in his behalfe againſt this libeller. Were Sir *Thomas Moore* aliue, I am ſure he would herein take my part, who ſo Catholickly reuerberated *Luthers* groſſe termes againſt the annointed perſon of King *Henrie* vpon the *Apoſtata* himſelfe; howbeit an office he tooke no pleaſure in, and much more (no doubt) would he haue bene rough with the outrager of a Prieſt. And why not I the ſame, who (I thanke God) auow my ſelfe no leſſe Catholicke, though nothing neare ſo good a Catholike as that good Knight? why (I ſay) ſhould not I by his example haue alſo a pen to employ in a Prieſts defence, aſwell as he?

Why how ſirha *Verſtegben* or *Rowland*, or (as thou dareſt to terme an annointed Prieſt) thou notorious lying knaue, whether hath Ieſuitiſme thus caried thee againſt thy true ſpirituall father a ſecular Prieſt? whether from Catholike, dutie, yea and all humanitie? Are not theſe termes of thine *Percuſſio Cleri* in the higheſt degree? for which thou haſt deſerued the cēſure of the Canon & a great deale worſe to be inflicted vpon thee. Haſt thou (thou baſe and obſcure creature) forgotten our Sauiors ſaying, that *wherin thou miſdoeſt to any one of theſe, thou miſ-doeſt to me*, and that *who ſaith to his brother, Racha*, is *reus gehennæ ignis*, much more who ſaith it to his father? Wouldſt thou thy ſelfe wert thou an Apoſtata, a buſſard, a diſſard, a lier, a baſe companion, an out-caſt of the world, hatefull to God and man, a notorius lying knaue, a *Iudas*, yea a dog, and no wayes to be ballanced for worthineſſe and credite to father *Parſons*, &c. be patient to be thus called,

thou being much part of all theſe, and but a lay mechanical *Gana-pan* which is a Spaniſh Epithet that full well thou vnderſtandeſt, and in Engliſh an earne-bread or bread-earner, and yet dareſt thou to giue a ſacred Prieſt ſuch atributes? Art thou not aſhamed (thou out-caſt of the world, and no wayes to be ballanced, &c.) after hauing thus wounded thy father, to vaunt thy gentrie in the end and blazon thy coate-armour, who hadſt thou bene a gentleman aforetime, haſt herein forfaited not onely all that vaine honour, but euen the name and honour of a Catholicke, and deſerueſt to be hiſſed and exploded both out of all ciuill companie and the Catholike Church? How is it that holy Church hath not incharged the *Oſtiarius* to whip out of it ſo impious a vermin as thou againſt Prieſthood, aſwell as the Iew, the vſurer, and the dogge? How is it that by this thy foule preſident all Catholickes may not iudge thee for a man that wilt as litle ſticke to deflowre thine owne ſiſter, murther thy mother, proſtitute thy daughter, or do and be worſe if worſe may be? How is it that the Ieſuites themſelues whoſe impe and inſtrument thou art thus to maſſacre thy true ſpirituall father, do not for their credits ſake (at leaſt in ſhew to the Catholicke Church) teare thee in peeces? Wretch that thou art ſo farre forth to forget thy ſelfe and the Catholicke Church thy mother, as to contemne thy father. Wretch that thou art, whom God almighties curſe vpon *Chams* iſſue for deriding his fathers frailtie, could not terrifie from thus doing the like. Wretch that thou art, whoſe heart, whoſe head, whoſe hand could be ſo wicked. Wretched goldſmith that thou art, neuer hereafter graue thou any holy figure, hauing bene herein ſo highly vnholy. Wretched Painter, neuer paint thou but Owles and Aſſes, after hauing bene ſo ſcurrilous. Wretched Coopers ſonne as *Verſtegben*, or (perhaps) a Tinkars as *Rowland*, neuer aſſiſt thou more at holy altar, nor to be partaker of any Sacrament at a Prieſts hand, hauing ſet Prieſthood ſo at naught. Wretch that thou art, ſhun thou henceforward the Communion of Saints, hauing thus ſpet on a Challice which is the cup of life. Are theſe the tythes thou payeſt vnto the altar? Is this thy kiſſe vnto the ſpouſe of Chriſt? or weeneſt thou (haply) that *Honora patrem & matrem* is not meant ſpiritually by a Prieſt and the church, but onely carnally by the Cooper thy father and his wife? or rather art thou (haply) aſhamed of thy Baptiſme, and of all the abſolutions and holy Oftes that thou euer receiuedſt at a Prieſts hands, why thus thou ſhouldſt abuſe a Prieſt like one that were turned worſe then Turke? Fie on thee wretched Catholicke,

tholicke, wretched Gentleman, wretched Englishman, wretched Painter, wretched Coopers sonne, and all for being so Iesuiticall. Thinkest thou not (thou vile and venomous companion) that aswell as I and with me all good Catholickes here on earth, the very Angels of heauen do not crie shame and vengeance to light on thee? Fearest thou not that either thunderboltes from heauen should pash thee, or stones in the earth rise vp against thee? Fearest thou not that thy name (whether of the two or what other I wot not) is alreadie written in hell, and a place there prepared for thee, for hauing thus scandalized all the Catholike Church on earth, and the Court of heauen, vnlesse thou repent and notably satisfie them both? Which how canst thou lesse do or better, then like the Scorpion whose bloud rubbed vpon the bodie it hath stung, cures the wound; so thou with the pen wherewith thou hast transgressed against holy Priesthood, make the eternal Priest of the order of *Melchizedecke* (who is to iudge thee another day) and Master *Watson* the same vnder him present amends? Else be thou still as thou art a contemptible, detestable, abhorrible fellow, and one euery way to be ballanced for vnworthinesse and discredit to any worse then father *Parsons*, especially to him for base birth & binominisme. And ouer and aboue all this, omitting what plague hangs ouer thy head in heauen, and is at thy foote in hell, receiue in steed of the coate thou boastest of, this other from me, more fitly (I wisse) agreeing to thy bellowes and painting stuffe, and to thy fathers tubs and hoops, though he good man neuer dreamed (I dare sweare) of any gold-barres in a scutchion in all his life, but rather of halfe-penie siluer in his purse.

Versteghen alias Rowland, &c. his Coate.

HE *beares a dunghill fumant proper of two partes; on the first a Tub-hoope pondered-scabs, nittie; on the second a Pensill betweene two* Kearne-*crickets rampant, mordant; the first Capitall, the latter Pectorall, proper. Vpon a Tub on a Torce of his colours a* dasie-Picker, *crouchant, lowsant, and coughing backward through his posteriour ragges vpon a* Gyrisole. This *Gyrisole* is a Plant that still waites on the Sun.

And this in liew that I was not at thine elbow when thou wroteste that impious libell, whereby I might haue rasht the pen out of thy fist and prickt out thine eyes therwith, be mine and with me all good Catholickes easie censure vnto thee till thou crie *Peccaui*, which we will expect. Iudge ye (cosin) what shame we can do him lesse, who

hath done ſo high ſcorne to our father: howbeit (I aſſure ye) it is ſhame pretie competent to the fellow conſidering his vaine glorious humour, and the gentilitiall Puntoes he ſtands on being but a Coopers ſonne, and likewiſe for all his hornes, which for his wifes honour (whom I neuer noted but vertuous) *tranſial*, I am not apt to beleeue.

Now to ſatisfie you ſomewhat or rather to the full of M. *Watſon*, whom *Verſtegben, alias Rowland*, &c. hath thus abuſed; for the credite of what I am to ſay, I giue you firſt to vnderſtand, that I haue known this reuerend Prieſt theſe fifteene yeares, namely from the time of that his ſlip, which this wretch ſo iniuriouſly vpbraideth vnto him as a flat Apoſtaticall fall, ſuch (for example) as *Iudas*, *Iulian*, *Luther*, yea and many Ieſuites (which were too long to name) with infinite Archheretikes and others haue fallen into, from which kind of enormous lapſe he is and euer was in heart moſt free, and not as S. *Peters*, S. *Marcellines*, and thouſand others now glorious Saints in heauen, and nere a whit the leſſe honoured therefore in holy Church; in which latter kind this ſlip and frailtie of M. *Watſons* was; ſince which how prieſtly his cariage hath euer bene, as alſo before, all that then and now knew and know him can and will witneſſe. To the vtter ſhame then and confuſion of the diuell and all his *Verſtegbens*, *Rowlands*, &c. that dare ſo graceleſſely preſume to vpbraid him, whom in all ſhew God hath pardoned, and his ſweete ſpouſe accepted of againe to the ſetting forth of both their glories, as is apparant in the many ſoules conuerted, altars erected, and other charitable workes done by him ſince that time, I will here ſet ye downe the true narration of all that accident.

He the ſaid M. *Watſon* was apprehended in *Suſſex*, trauelling on the way to a certaine worſhipfull Gentlewomans houſe (as was ſuppoſed but not proued) and ſo brought vp to *London*, and committed cloſe priſoner in Bridewell; where to the end to ſecure from hazard by his owne perſonall cautions and caueats (for meanes of meſſage he had none in that place) certaine deare Catholicke friends of his then in the citie, who by a ſecret note (he vnderſtood) were called in queſtion about him: to make way hereunto, he yeelded in his ouertender loue to them, to go to the Proteſtant-ſeruice there in the priſon; which ſuch his frailtie (for frailtie I muſt needs terme it, ſeeing it was ſo, and often haue I heard the good man himſelfe with teares and extreme remorſe ſo terme and acknowledge it) tooke this effect, that

preſently

preſently vpon this his yeelding he was permitted the libertie of the citie, yet that but with his keeper neither, by meanes whereof he was able to inſtruct his ſaid friends how the better, and with the more congruence to his depoſition alreadie taken concerning them, they might anſwer for theuſelues, and be ſecured as they were. This (ſweet Cofin) was the qualitie and quantitie of his fault, and not any miſfaith he euer bore to Catholicke Religion, or a mind to hurt any Catholicke, or yet to remaine one minute of an houre in that dangerous eſtate longer then he could get out of it; but onely a fraile loue (as ye haue heard) toward the temporall, and partly alſo the ſpirituall good of his Catholicke friends, whom (he feared) might by this temptation of trouble for his ſake haue fayled. Which turne to them aſſoone as he had ſerued, ſee here God again: the good man vſing the benefit of his ſaid libertie comes in place of other Prieſts his brethrē, & there before them al acknowledgeth his frailtie, and according to his humble and penitent heart was by one of them (now a bleſſed Martyr in heauen) eftſoones confeſſed, and againe reduced from whence he was ſlidden. After which his happie reſurrection, being wiſhed by his ghoſtly father and the reſt to ſcape away (as well he might without daunger of any at that time) yet would he not, neither was it the will of God. For, what aduantage (thinke ye) would theſe malignant Satyres haue had againſt him if he had ſlipt away (as few in that caſe but would) ſeeing that notwithſtanding his conſtant reſolution then, and perſeuerance in the ſame to this preſent houre, they ſtil barke againſt him enuying at his happineſſe. But God whoſe iudgements are *Abiſſus multa*, would (it ſeemes) haue it ſo, to the end he to be a curbe to the Ieſuites as (ſure) he hath bene after innumerable wrongs and ſlaunders patiently put vp at their hands. And whether it boded ſome ſuch matter in father *Garnet* his ſtorming at Maiſter *Watſons* returne into *England* (as afterward he went ouer but ſtaid not) or what other glorie to God and to himſelfe in time to come, I leaue to define; being verily perſwaded, and ſo I am ſure would you if you knew aſmuch as I, that *Digitus Dei erat hic*, he to be in *England* at this day. And thereupon no perſwaſion preuailing with him for his eſcape, voluntarily returning againe to priſon, he there the very next Sonday ſolemnely in the midſt of ſeruice-time came into the Chappell, & publickly before all the Proteſtant-congregation calling out aloud vnto the Miniſter to hold his peace, with great *Emphaſis* and feruour of ſpirit recalled himſelfe from death to life, vtterly abiuring

his aforesaid submission as a most leud equiuocation and dissembling with his Lord God, professing and confessing withall our holy Catholicke Religion in euery part and parcell thereof, and himselfe (how vnworthy soeuer) an annointed Catholicke Priest. All which he did with so good grace (as hauing tongue, voice, and action at commaund,) that the diuell was highly confused, and he thereupon committed closer prisoner then before. What would ye more? what gained the Protestant or Iesuit now hereby, or rather what not God? After which his most Catholicke confession made, a man would haue thought that in respect of the extremer vsage he was thereby to expect in that prison, he would now at least (fearing his frailtie by former proofe) haue inclined to an escape, namely hauing priuate meanes wrought for it, and he instantly perswaded thereunto; yet would he not vntill the Assises were past, alleaging for himselfe that the diuell and his aduersaries should neuer haue that aduantage to vpbraid him with running away, so long as there was any likelihood of his publicke arraignement and open death. So as he remained there in that lothsome prison till the sommer Assises were come and past, to wit, the space of two and twentie weekes, expecting with the greatest alacritie in the world what God would award; in which space hauing no comfort but from him, what vnusuall sufferance he was put vnto aboue all that euer I heard of any English Iesuit, I here omit to shew you, both for the honour of the State with whose priuitie (I am sure) such indignitie could neuer haue bene offered to a free-borne subiect, (as by her heauie censure vpon the honourable Ladie *Latimers* two Aldermen, *Skinner* and *Catcher* is euident) as also in religious regard to the good man himselfe, who in his priestly modestie can be content the same to be concealed from the world, suffising that the Angels of heauen and his owne conscience can witnesse it to Gods honor; and lastly for that according to the heathen Poet; *Ante obitum nemo supremaque funera fœlix*. Notwithstanding, partly you may gueesse how great it was by the Iesuits their extreme reproching him euer since, who in their voluptuous pusillanimitie can neither abide themselues to suffer the least affliction for Christ and the Catholike cause; but abhor those that do: the examples both of the one and the other are too manifest and too manie here in our Church & countrey what so ere they are elsewhere. A shame that a religious corporation should so ioyne hands with the Diuell against the vertuous; as on the other side oh eminent glorie to *M. Watson* to be so maliced,

especially

especially considering the laudable vse he makes thereof, as in the demonstration of an vnlected minde; his opposing against their present Schisme in our Church, and Spanish faction within our countrey; his detection of their impostures; and euery where his meeting their euils with good; as for example his furthering an annuall Almes to be bestowed on father *Cowbie*, mother and sister toward their sustenance, who else had gone a begging.

At a word, as touching the point of the Appeale, and of Spanish hate against these fathers, he hath bene and is a very ecclesiasticall *Machabie* at this day, and so much the more forward herein, by how much he with not passing some three or foure more, farre afore any of his brethren foresaw the Iesuits proiects concerning the one and the other; to wit, the Spaniard to rule the ciuill rost of this Realme, and they the Ecclesiasticall. It is very true that whiles Cardinall *Allan* liued, neither he nor other his graue brethren whom he had made of his mind (for I thinke not any besides M. Doctor *Bagshaw*, M. *Bluet*, and M. *Mush* he found so with him forehighted) would in modestie and for reuerence they bore vnto him their so worthy father intermeddle herein, referring it all to his prudence, whom they knew disgusted with these fathers, and as they gest vpon the same grounds. But so soone as God had taken him away whom our English Iesuites stood in awe of, whereby they were now become (as they thought) their own men toward the execution of those their two plots, which till then they caried but onely in diffigne, and but preparatiuely as farre as they durst forfeare of him: then (loe) the said reuerend Doctor, and the others with him forenamed, with one or two more vnnamed, thought it high time to be seene as at this day they are in opposition against their fatherhoods, like true Catholicke Priests and Patriots, assuring vnto them in especiall this reuerend brother of theirs M. *Watson*, both in regard of his perspicuous iudgement in so important a businesse, and the integritie and confidence of his heart where once he takes, which was neuer yet seene but with the right. And so brauely haue they vndergone the present Appeale to the See Apostolicke touching the premises of our Church and Countrey, but specially of the former against these Spanish fathers; God prospering their ingate with accrue of Associates dayly more and more of their Seminarie-brethren, like to a litle current which sliding along the vale, but shallow and narrow at the first, is by litle and litle augmented by confluence of vnexpected brookes to a great

riuer, ſo as it is able at laſt to make it ſelfe way through all oppoſition to the attaining of the Ocean. In proceſſe whereof had not M. *Watſon* alone of late ſhewed himſelfe a verie compleat man both in head and heart againſt the tepiditie or rather timiditie of ſome, who afore-time were thought no ſmall *Atlaſſes* in this buſineſſe, by meanes whereof they were wel-nigh Ieſuitically ouer-wrought, or rather vn-dermined (take ye whether) to the ieopardy of the cauſe; I do not ſee what the Appellants need to haue done at this houre in *Rome*, nor yet how the Ieſuits with their Archprieſt had miſt (I will not ſay) a Gudgion, but an Olympiade. But hereof (coſin) you may (haply) heare more hereafter, whereby you may ſee what M. *Watſon* is, and how well worthie for his vertues, of the Ieſuites obloquie. Were he a vertuous Prieſt (as he is) and not their Opponent, they (perhaps) would be at peace with his vertues, as weening with their ſilence to ſmoother them from the world; but now that he is ſuch euen his vertues muſt be reproched for vices moſt inormous. *Hinc ille lachrimæ* or rather *machinæ Ieſuiticæ* againſt him euer, but eſpecially at this inſtant more the againſt all his other Appellant-brethren in *England*: herehence their ſlie ſuborned miſſiues and meſſages vnto him vnder colour of friendſhip, warning him of danger to his life whereby he to flie away; herehence their plotting to make ielouſies betwixt his brethren and him; herehence their imputing to him all ſpirituall and temporall either miſcarriage or misfortune to whatſoeuer priuate Catholicke; herehence their forging matters of his ouerthrow with his honourable and moſt eſpeciall friends: briefe, herehence their vn-chriſtian defaming him both by tongue and pen, and their hauing his Quodlibets to be generally condemned by the Appellant-partie, and namely by the Appellants at Rome; who it is very likely that, not hauing themſelues ſeene them other then by the corrupt relation of the aduerſe-Ieſuite there, they may (haply) with an (if) haue diſauowed them: howbeit their Appellant brethren here in *England*, and alſo in *France* and *Flanders* (whoſe authoritie and credite as touching the Appeale is and ought to be reputed equall with theirs) do no way eſtimate them faulc onely here and there ſomewhat an ouer-rough and harſh terme, but contrariwiſe approue them for ſound and Catholike. Let it not therefore skill what the malignitie of that partie do impoſe either vpon M. *Watſons* perſon or his pen, which ſeemes to conſort wholy with the Puritane, not onely in all ſpleene againſt him and his brethren of the Appeale, but euen againſt the Catholike church it ſelf

to the ruine of her Hierarchie. See (for example) whether the Puritanes wish not Mr. *Watson* lodged out of the way as ſoone as the Iesuits; whether likewiſe they no leſſe diſlike of his Quodlibets then they, then which what can be more for Mr. *Mayſon* Catholike and prieſtly credit; and the credit of that booke of wherein can the Iesuits more ſhame themſelues to the Catholike Church then in ſeeming ſo much the Puritanes, who are the moſt inſtant enimies thereunto of all the Sectaries in this land? Inſomuch as if (I will not ſay) they, much leſſe the Proteſtants for civilities ſake being both Engliſh, but whatſoeuer ſectaries elſe that haue bin from the beginning and are condemned by them aſwell as by vs for Heretickes, as *Arrians, Pelagians, Donatiſts, Macedonians, Anabaptiſts, Browniſts* and the like, may in ſome ſort be ſaid *Mala bona* to the Church of God, in that their enmitie and contradiction doth *per accidens* refine and purge it from abuſes; for which our Sauiour in his great prouidence ſaid, *Oportet hereſes eſſe*; the Iesuits on the other ſide may well be termed *Bona mala* thereunto: *Bona*, as in regard of their inſtitution, and ſo being, yet reputed members of the Church by ſhadow of it, and no better then yet ſet here in *England*, *Mala* for matter of fact, as debauchers of commonwealths, not onely in politicall but alſo in morall matters, for which our Sauiour expreſly ſaid, *Væ homini per quem ſcandalum* (without any *Oportet* in that behalfe as to them). In effect, hereſie is an euill which doth (though not *ſimpliciter* and *per ſe*, yet *per accidens*) edifie the Catholicke Church both in faith and good manners, and Ieſuitiſme (as it is abuſed) *ſimpliciter*, a miſchiefe altogether to: though not abſolutely for matter of faith, yet of fact. Now what difference is betweene ſuch a *bonum malum*, and a *malum bonum* iudge you (Reader). All that I can make it is this, that generally all hereſie is *malum per ſe* and *per accidens* both to the Church, whereby all hereſie doth more hurt then edifie: the offence and Ieſuitiſme *malum per accidens* and *per ſe* both alſo: The examination of which difference more in particular, would haue done vs both more dumpe, ſeeing that thereby we ſhould perceiue the ground of all hereſie to be fixt the abuſiue life of the religious in Gods Church, which both gaue the Nouellers ſuch (as for example) *Waldo, Huſſe, Hus*, and *Hieroms of Prage* were the confidence to innouate religion, and alſo an appetite to the Laitie being likewiſe ſcandalized and depraued thereby, to embrace and entertaine the ſame. So as I ſee no reaſon why to the Maliſſis vpbraiding vs with the enormous vnanſwerablenes of the religious hereſies in Gods Church, we ſhould

be so straight laced as not to acknowledge him as much, seeing that even at this day in our professed English Church we haue Iesuites such manner of religious, and Iesuitesse, seeing that withall it makes nere a whit the more in approbation of his erronious doctrine, no more then a bottle of share-bub to be called the fairest bee because bred euermore in cow-shards, &c. and likewise that which results of dung throughly corrupted and mishmosh of heart, is to be said for the same cause, the delicatest soyle. To conclude then, happie man Master *Marlow* to be thus wronged and hated as vilely, the Iesuite as the Puritane, and be thus verified vpon, though vnhappie they herein at doomes day; but that (they thinke) is but one day, and great while to come, without thinking that, when it doth come it is a day foreseen and payes home.

That (to me) haue I shewed you *Verstegan* a Apostate, his notorious knaue, his bussard, dissard, base companion, out-cast of the world, hatefull to God and man, contemptible, base, vile, obscure, and ridiculous creature, detestable, abhominable, perfidious, malicious, shameless, venemous, wicked, false, and no way to be vouchsafed for worthinesse and credit to his paternall father, father of lyes, the deuill, who, if you speake of dishonour to Priesthood, bought not by the expresse Canon of the Church (being base borne) to haue borne a Priest; if of gentrie no better then a blacke-smiths, or which worse is a Priests son; if of study, be ignorant, for words, in Catholicke Religion, a man who after his going beyond sea, for seuen and thirtie yeares, to his friend Master *Camden*, and since his priesthood and Iesuitisme no lesse shamefully and cowardly ran away from Gods campe here amongst vs, like a peaceable spirited loyall, a man of the onely scandall and turbulence in this our land to our Church and Country; if of moral and inherent vertues, the vertues of truth, honesty, honest, and vndeniall man, this time vnder (Rubbish) to Master *Marlow* no way to be balanced or to him for worthinesse and credit, much lesse to his Societie, which (as ye haue heard) gaue the very first scandall that Master *Marlow* did buy of fruitie, *Quotus quisque* and *Ex Cathedra* of all the Catholique Church vnder the valley, that I will giue him leaue to renue, because my profession against all vntruth and vice offended, hauing good reason after Master *Camden*, with Saint *Augustine*, not onely to hate the inclinations and repentance of sin his fruities, but the sin also, and that much more, to the honour of his present soule and life, which I and all that know him doe vse in the Angels of heauen and much more worthily, and on the

other side *Verstegham alias Rowland*, or quo his fathers Tubs, and to his Dutch *Mous Friedrike Bastbat*, whom for want of any one gentleman of our nation in those parts, though he appeale to them all in his commendation, he is faine to cite in particular and by name (being a stranger) to make good vnto him that compliment: suffizing that M. *Watson* is neither base borne, nor yet the sonne of a Cooper, much lesse a notorious knaue, a bussard, dissard, base companion, &c. nor any way to be ballanced for vnworthinesse and discredit to Fa. *Parsons*; but the cleane contrarie, that is a gentleman, an honest man, and which is most of all a reuerend Catholike Priest, and hitherto a blessed Confessor and a good Patriot, as ye haue heard: suffizing also that you attribute this prodigie of a temerarious spirit against holy Priesthood, not so much to *Verstegham* owne malignant and diabolicall nature, as to Iesuitisme, which in her Pharisaicall *Ordine ad Deum* would bring all magistracie both spirituall and temporall either vnder it or in contempt.

This same *Ordo ad Deum*, and *Bonum societatis*, is such a matter with a Iesuite, that it makes them all manner of Wayes disordered, and not so *Bonus ciuis*, as *Robin Good-fellow*. For herehence are all his equiuocations, wherein his tongue runnes one way and his meaning another, that ye know not where to find him; herehence his periuries and perfidiousnesse, and herehence his money catching and gilberting of his foole-friends for wordly wealth, and therehence his vpper cuills. Therehence his will, and ability to make bate as well amongst Princes as priuate persons, not onely to the corruption but to the destruction of common-wealths, and therehence his game to laugh them all to scorne when he hath so done. A shame that *Bonum societatis Iesu* should subsist vpon so vile supports as such an *Ordo ad Deum*, which was neuer dreamt on by their founder father *Ignatius* in their institution. A shame that a religious person should so cast his eye against his vow vpon the world, and so dip his foule in her fuds, so irreligiously gather wealth together and spend it worse, that better a great deale it were all in the bottome of the sea, or expended vpon the vanitie of Alcumie, or the Tabacco leafe. Such manner of worldlings were those *Ementes & vendentes* which our Sauiour whipt out of the Temple, or rather worser of the two are these for being such euen in the Chancell of Gods Church, by being (as they say) religious. It is no marueil if such maner of merchants haue made many a prodigall child, distraying them from their true fathers, and bankeroting

them cleane both of their temporall and spirituall patrimonies. It is no marvell if in materiall points of Catholicke faith they oppose against the Angelicall Doctor, and be therefore at this present indited before his Holinesse by the Dominicans in *Spaine* for Pelagians and sundrie other kinds of hereticks, and also for Impostors by the Sorbonists of *Paris* and all the French Clergie, as we credibly heare. Rather is it a marvell that our Sailiour hath not by his Vicar the Popes holinesse all this while whipt them out of the Church, as it is to be hoped he wil ere long, at least out of our Church and Country here, the aggrieved of each against them depending at this instant before his Holinesse so justly and maturely as they do. In the menage whereof if any defect should be in his Holinesse (which is no whit feared) it is well that at least our Secular Clergie in the behalfe of the one, and our State of the other, have yet betimes (thankes be to God) discerned their hazards, and disposed them to the redresse which redresse how and in what manner it is, or may be aduised vpon by the State as touching the point of State, I am none of the Councell that can tell. Neither believe hereof I rest verily perswaded, that if it should be refused to be wrought by a heavie hand (as by all likelihood it is like to be, if his Holinesse redresse it not now at *Rome* by his excellent discretion, I meane as well the point of State against *Spaine*, as of our Church here, both which the Appeale containes,) there will be a difference made by the State betweene the Iesuites and the Seculars, and the parties of each (though all one in Religion) how ere the Iesuites say no. For, what reason (I pray) euen morall may the State haue, to afflict vs who are afflicted with and for it against a common enemie, and who euen with our lives would make it good to haue our country safe against all the world. Howsoever, happie his hap may, thus happie we of the Appellant are, that if the afflicted should proue alike, we to endure it with a secure conscience, and as friends before God and the world to our persecutors; and the Iesuites as they are: we to suffer what we should suffer meerely for the Catholicke cause, and for no disloyaltie to the State, as hitherto we haue and euer will make shew; and they as Catholickes too, but yet Spanish, and disloyall. So as the State shall be sure to gaine no honor by our destruction vnder her edge; but God shall, and we (we doubt not) at Gods hand.

As for the point of our Church, to wit, the Iesuiticall schisme and scandals therein, which is a point (we wot well) the State esteemes not a point being Protestant, but could wish vs in that respect hanged

one

one against another; the redresse thereof (as I say) is at this inst ant *sub Iudice*, the impostume of the imposture being now a yeare broken, and so long a running to *Rome*, where (by Gods grace) it wil find perfect cure. No other meanes in the world was for it then this Appeale to his Holinesse, who (as appeares by the last letters from *Rome*) hath alreadie giuen the Appellants benigne audience, partly by the French Ambassadours meanes there, who stands stiffely for them to his Holinesse against the Spanish; but chiefly of his owne godly and Apostolicke nature who is wholly *Clement*. True it is, that he hath withal committed the examination and report of al the matter to two Cardinals, who be both the King of *Spaines* Pensioners, and the one his subiect, that is, the Cardinals *Burghese* and *Arragon*; which you are not to maruell at greatly, considering that what Cardinall almost haue ye in that court who is not that Kings Pensioner. Great hope notwithstanding the Appellants write they haue of indifferent dealing, the rather becausse certaine Romaines are ioyned in commission with those Cardinals. And as for *Rome* it selfe which is now thoroughly and throughout possett with these our English occurrents, it hath alreadie discouered her affection on *Englands* behalfe against *Spaine*, and her implements the Iesuites as concerning the point of State; wherein neither *Rome*, nor any other Prouince of *Italie*, saue onely *Spaines* owne part, and that perforce wisheth *Spaine* to prosper. Insomuch as we must thinke her Maiestie is not altogether vn-well wished in those parts, but hath had, and (I suppose) hath still some friends euen in the Popes consistorie. Oh how much more might her Highnesse be beloued and friended there, and of all the Catholicke countries of Christendome, were she but halfe the Catholicke her Predecessors were. Also how much may we presume to shew our selues gratefull to her Highnesse, for any grace she would please to daigne vs, so great a portion of Christendome being Catholike as is, and likewise all the Saints of heauen haue bene such. Cosin, we must pray God hartily for such her Highnes disposition towards vs, but specially for her conuersion to our holy Catholicke Religion. What pitie is it that a Princesse, otherwise so full of all princely indowments as her Highnesse is, and of so excellent an apprehension, should mistake or be misled in so principall a point of Princelinesse as Catholicke Religion, varying therein from her so worthy Progenitors. Verily it cannot be but if her Highnesse had bene at the first mildly proceeded withall by the holy See, and submissiuely by her Catholike

ſubiects, who a manie of vs were too ſoone turned Ieſuiters and ſo Spaniſh, to the attempting of diſloyall plots againſt her State and perſon, whereby her Highneſſe was driuen to truſt wholly to her Proteſtants holding vs all ſuſpect; but by this time God would haue opened her royall eyes to haue ſeene into the grounds of our holy Religion, and not oppoſed (as ſhe hath done) againſt the ſame. All the world but Ieſuites and the houſe of Auſtrich admire her honours and her raigne neuertheleſſe, the one ſo princely the other ſo proſperous: yea her very enemies do it, as for example I my ſelfe did ſee in *Anno* 88. a Spaniſh *Alferez* of the garriſon of *Newport*, executed with the *Garotte* in *Bruges*, for no other matter obiected againſt him, then a certaine poeme which (being a fine Poet) he had penned in commendation of her Maieſtie amongſt and afore all the rare Heroines of Chriſtendome. Alſo I haue often heard my father tell how *Don Iulian Romero* a Spaniard likewiſe, ſometimes Caſtilian of *Antwerpe*, admired and commended her for the moſt rare Paragon of Princelineſſe, ſince the time he once beheld her Highneſſe and her Court here in *England*. Then for ſtrangers and no foes; my vnkle Sir *Richard Shelley* ſometimes Lord Prior of the Knights of *Malta* whiles he liued, was a loud witneſſe how highly the Signiorie of *Venice* reſpected her and her amitie, being himſelfe as loyall a ſubiect to her Maieſtie, and as reſpectfull of her honour and ſafetie to his dying day as any ſubiect in this land; for the Ieſuites diſguſted him and he them, and enforced him from *Rome*. Likewiſe in 86. I ſaw one *Fabio* a Venecian Abbot, Secretarie (as I remember) to the Cardinall *d'Eſt* of *Ferrara*, burned in *Rome* for intelligencing matter of State vnto her Highneſſe from thence. In like manner, in the Prince of *Leeges* Court and Councell her Highneſſe had, and (I thinke) yet hath her eſpeciall friends of State. In effect, all the world but the houſe of Auſtrich and Ieſuites (as I ſay) is her friend, whoſe malice God (I doubt not) will ſtill from time to time make fruſtrate againſt her, as hitherto he hath done the almightie *Armadoes* of *Spaine*, and the big-boned menaces of the *Poland*-King now ſome two yeares old. And ſo (as I was a ſaying) doth Rome at this inſtant apprehend, and applaud that part of the Appeale which concernes her Maieſtie and her State againſt *Spaine* in fauour of *England*, though otherwiſe like a good mother-citie greatly diſliking and lamenting the miſfaith of *England*: in ſo much as one night a certaine *Romaine*-gentleman affixed a breife libell vpon *Paſquines* buttocke, in deriſion and

ſcorne

ſcorne of father *Combucke* his treacherous agencie for *Spaine* ſo againſt his countrey, which in plaine Engliſh is as followeth.

If there be any Citizen here in Rome, that is minded to purchaſe the Realme of England; let him repaire to the Rector of the Engliſh Colledge here within the Citie, and he in Ieſus name will affoord him a good pennie-worth.

Whereby (coſin) you may alſo gather and be glad, how vaine the Ieſuites vaunts hitherto haue proued of the Appellants their commitment to either the inquiſition, or the gallies, or both, vpon their arriuall at *Rome*, whom that holy Citie ſo kindly intreateth, and his Holineſſe too. I told you in my former letter what *Braggadochioes* they were, whereby you might gueſſe the goodneſſe of their cauſe, conſidering that *Bonum vinum non eget hedera.*

To this paſſe the Appellants haue brought their buſineſſe as yet, not doubting but to effect it ere long to their full deſires, now that *ſub iudice lis eſt* who together with their cauſe is ſo very iuſt. Inſomuch as the Archprieſt and Ieſuites pottage begins alreadie to coole here at home, and they become more mild, labouring now another while *prece & precio* to draw as many as they can vnto them both of the Laitie and Cleargie, and to that end haue offered and dayly do offer to reſtore to the one their penſions againe, to the other their faculties which by the Archprieſts hand they had withdrawne; yea, they haue in a maner wide opened their Mammonian-Exchecker in prodigalitie to each, it being (they ſee) now their beſt armes; like as the old Romaines did their Temple of *Ianus*, which they neuer opened but in time of warre. Ah, ah, (coſin) haue Engliſh Innocents found this in *Rome* (as it was neuer otherwiſe likely) and is alſo the Spaniard eiected by Engliſh armes out of *Ireland*, the Rebell likely ere long to follow after? wherein how forward our partie is to ſerue her Maieſtie, and my ſelfe in particular to leade the Ieſuited that loyall march againſt her enemies, (were I thought fit and worthy to be employed,) it is not vnknowne to ſome of the State, if not to her Ma-

ieſties owne ſelfe. And thus ye ſee, how neither *Rome* the Sea Apoſtolicke is vnder the Ieſuites cinct (as they preſume) nor yet God at all vnder the Spaniards girdle. And likewiſe thus you ſee, and ſo may her Maieſtie and the State that our fathers the Seminaries are not altogether, yea, or ere a whit traitors (as the Ieſuites with them haue made them be thought) but the cleane contrarie, that is, altogether loyall; who thus of their owne pure Engliſh nature and allegeance, and at their owne charges haue paſſed the Ieſuiticall and Spaniſh pikes hitherto (vnwitting to them, yea and in their diſpleaſure, as whom they haue baniſhed the land, to wit, the Appellants who are a part of them) and vndergone this ſeruice for the ſame, and their country. What penie-worths (trow ye) might the Ieſuits and Ieſuited here expect at her Highneſſe hands if ſhe knew of theſe occurrents, who thus by their diſloyalties vrge her other honeſt Catholike ſubiects to ſuch hazards to ſhew their loyalties vnto her? Not that her Maieſtie weyes the buſineſſe or the ſucceſſe therof a button, whoſe Royal eſtate (as hitherto) ſhe ſtill meanes (by Gods helpe) to make good, and to ſubſiſt of it ſelfe ſecure and Engliſh againſt Ieſuits, *Spaine*, and all the world, without being beholding to *Rome*; though (pleaſe God) ſhe would. Neuertheleſſe it may be that caſting downe by chance her Queenely eye vpon theſe our Appellant fathers, and vs their childrens thus loyall cariage to her State, ſhe will in time be pleaſed to be leſſe heauie Princeſſe vnto vs, if not indulgent, how ere ſhe ſtill diſtaſt our Religion and the Sea Apoſtolike. Which whether it be the will of God or not, euer let vs that are true Catholikes perſeuer as we are and ought no leſſe true Engliſh; and pray that long and happie may her Maieſties raigne ſtill lengthen ouer vs.

In particular ſtill do you (Coſin) for your part your endeuour amongſt other good Catholickes, to reclaime your Ieſuited friends from that their impoſture (as ſome you write you haue alreadie done) wherein you haue done both verie like your ſelfe, and greatly to Gods honour. I, for my part haue likewiſe (I thanke God) performed herein ſome larger portion of my poore and lay talent, ſince my reducing you; which (I thanke you) you pleaſe to attribute to me, and I take it as an honour, foraſmuch as moſt (we ſee) haue hitherto runne with the dogge, and but very few with the hare. The more part of the Cleargie is now come into the Appeale, hauing ſubſcribed thereunto, and to their Appellant brothers, ſo as now daily more & more the Ieſuitical partie loſeth ground and ſhrinkes in the wetting, and we may take

take comfort in it. Alſo we may take comfort and thanke God, that our partie aſwell the Laitie as the Cleargie, in all this time of Ieſuiticall perſecution hath ſtood thus firme in our faith and ſo free from ſcandals, the temptation hauing bene ſo much the greater and more dangerous, as being within our owne bowels: whereas that partie hath and dayly doth Apoſtate too too much, and both at *Framlingham* and elſewhere agrees like cat and dog within it ſelfe. Nay more, to note the prouidence and bleſſing of God on our behalfe, there dayly comes in vnto vs of the Proteſtants full many, in approbation aſwell of our loyaltie to the State (which they heretofore generally held ſuſpect) as of ſundrie points of our Religion. Who would not be a partie in ſo good a cauſe, and for ſo good fathers as theſe of the Seminaries, whom we may worthily eſteeme and reuerence as a notable portion of the Catholike Church againſt whatſoeuer impoſturall malignitie of Ieſuite and Archprieſt? as for my owne I do, and ſo do ye (good coſin) ſeeing that aſwell the gentleman and ſouldier, is to expect and atchieue his part and portion in heauen by his ſeruices to Gods Church, as euen the Popes holineſſe by his high and paſtorall offices thereunto. Fare ye thriſe heartily well, this laſt of *Iune* 1602. and (I pray) put not this letter in print as you did my former, which onely I acknowledge to be mine, and nought elſe vpon this argument of the Appeale, howbeit you ſeeme to ſay that one or two more of the printed bookes are ſuppoſed abroade to be mine.

Poſtſcript.

AS I had finiſhed this Letter, ſee where a packet is come from the Appellants at *Rome*, containing a confirmation of his Holineſſe diſceſſion & cenſure of M. *Liſters* ſchiſme againſt him, and the Archprieſts maintaining it, which ere long you may reade reported in the end of M. *Colletons* booke forthcoming vpon that queſtiõ, *verbatim* out of the originall from *Rome*; which notwithſtanding, for that it is come vnexemplified by his Holineſſe Breue *ſub annulo piſcatoris*, or rather frõ S. *Peter* himſelf to the Archprieſt, moſt of that peeuiſh partie hold off to beleeue: though who can tell whether his Agents haue not certified him thereof from *Rome* (at leaſt if to tell truths be in their commiſſion) and he in his proud melancholy (the newes being no gratefuller nor more glorious on his part) will not giue it paſſage.

This is the reaſon why in this packet, the Appellants in *Rome* hearing aſmuch, promiſe vs his Holineſſe Breue in confirmation of his ſaid cenſure, and likewiſe for the abrogation of his latter Breue, which I told ye of in the beginning of this Letter, promiſing you a copie of the Prieſts appeale from hence to his Holineſſe touching the ſame, and their reaſons for it, which now ſhall not neede. But is it not ſtrange that the Ieſuiticall will not receiue theſe ſatisfactions without a Breue from his Holineſſe concerning the ſchiſme, as though the caſe were all one as the Appellants was in their holding off to acknowledge the Arch-presbiterate without that high inſtrument, it being a caſe expreſly within the Canon to be ſo notified for autenticke, and no otherwiſe; and this ſuch, as any morall certaintie may ſuffice for it, being but a moral matter. But this is all the ſpite and reuenge that the Archprieſt and Ieſuites in this their extreme diſgrace can do the Appellants, to put them to the charge of a Breue, which (truly) were I of their counſell, I would wiſh them to ſpare, to ſee how far the Ieſuiticall preſumption would wage againſt the Sea-Apoſtolicke, and wrangle with it. As for the point of Schiſme diſcided, you may ſee by it how erroneous a ſocietie theſe Loyolians are, and how no aſſurance it hath at all of the holy Ghoſt, wherein it vaunts it ſelfe ſo equal with the Pope and a general Councell, ſeeing the holy Ghoſt hath herin ſo iudicially condemned it. Alſo you may ſee by this, how corrupt a man the Archprieſt is, who in ſo groſſe an errour bringing ſchiſme with it, could let himſelfe be ſo inſtrumentally led by thoſe fathers againſt his owne deare brethren of the Seminaries, and the famous vniuerſitie of *Paris*, all for a litle fopperie of Prelature, and how in this reſpect he is moſt vnworthy of the ſame. Laſtly, you may ſee herby that Brag is not alwayes a good dogge, nor yet the inquiſition nor the gallies of force againſt innocence (as the Ieſuits preſumed) eſpecially where the holy Ghoſt ſits in iudgement. Be this (good Coſin) all our comfort till we ſee farther of the Appeale, toward which take ye this peece of a letter from a gentleman in *Rome*, as a handfil or in part of good ſpeed in the meane time, againſt the ſtill flying falſheads of the Ieſuiticall, in the earth, in the ſea, in the ayre.

A peece of a Letter of an Engliſh Gentleman in Rome to a friend of his in France of the ſame Date.

FVrthermore, whereas the Prieſts in conſideration that father *Parſons* had ſpred ſo many foule ſpeeches of them abroad, demaunded of his Holineſſe that the ſaid father *Parſons* ſhould ſet downe in writing all he had to ſay againſt them, to the end they might in like ſort anſwer and cleare themſelues; and that in thirtie dayes reſpite he had giuē vp what he could ſay: the Pope vnderſtāding all, ſaid, that he was already ſatisfied touching al thoſe points by that which he had heard before, and ſo not ſuffering theſe accuſations to come vnto the Prieſts hands, impoſed there an end of ſuch calumnies. By this you may ſee the Prieſts matter goes forward with honour and iuſt reputation, and I hope ſhall haue no worſe end; their demaunds being reaſonable, the Cardinals iuſt, and the Ambaſſadours countenance and fauour ſo ſingular that they feare no oppreſſion, nor doubt but that iuſtice will preuaile, &c.

M. *Bluet* is expected ſhortly *at Paris* with his Holineſſe Breue aforeſaid for *England*, and M. Doctor *Bagſhaw* goes to *Rome* in his place, where (I feare me) he ſhall not find father *Cowbucke* forthcomming; he being (as it is credibly reported) imbeziled away from thence by his Generall, or rather flat run away vpon a notable check lately giuen him by his Holineſſe. The Apollogie is anſwered in *Lorraine* by M. Doctor *Elie*, and there are ſome of the bookes readie bound and preſt for *England* by the next Poſt. To conclude, all our newes being hitherto ſo good and ſo autenticke verities as they are, and the reſt that follow after like to proue no leſſe, let vs beleeue and applaud them, and as for thoſe that will not, as being Bettle-blinded with the Ieſuiticall and Archipresbyteriall-miſt, away with them (Coſin) to the next market.

God ſaue the Catholicke Church, the Queene and her Eſtates, and graunt vs his peace. Amen.

A THIRD LETTER OF Mr. A. C. Appologeticall for himselfe, against the calumnies contained against him in a certaine Iesuiticall libell, intituled, *A manifestation of follie and bad spirit, &c.*

MY very good Cosin: I euer thought that your diuulging my former Letter to you in print, would bring me into the sphéare of Iesuitical obloquie; insomuch as I haue hourely since the edition thereof looked and listened for their contumelies against me; which now at last they haue from a full gorge discharged, but withall against so full innocence and secure a conscience (I thanke God) as the shame shall returne vnto themselues. Not that I rest cleare neuertheless from condemnation in the eye of God and mine owne conscience for a misdemeaned and sinfull life otherwise, then whereof this Iesuit impeacheth me, for which I may iustly say with the royall Prophet, *Peccatum meum contra me est semper; Ecce enim in iniquitatibus conceptus sum, &c.* And againe: *Delicta iuuentutis meæ ne memineris Domine.* Yet, as touching these his imputations, I boldly may and do giue him the lie to the honour of God and your satisfaction, and that by protestation, except what shall be excepted: being exceeding glad, and that (as I hope in the holy Ghost) to be thus onerated and consequently honored with Iesuiticall slaunder with and for so many holy Seminaries and Saints as they haue so serued, and daily do; nay, with and for my most holy mother the Catholike Church, whose sacred Hierarchie they no lesse contumeliously impugne. Oh (Cosin) how highly am I bound to God who hath thus respected and exalted the indignitie of these my yonger yeares and lay vocation to deserue ill at the hands of so inward enemies to his eternall spouse, and her best

beſt members? Why may I not hope in this reſpect, that were I (as I am) the vileſt ſinner in the world, much amends is made therefore vnto my heauenly father. And ſo I take it, knowing them to be for the moſt part (at leaſtwiſe here in our Church) flat ſchiſmatickes and ſeducers; and for ſuch alreadie partly condemned by the holy Ghoſt as by my laſt to you, you vnderſtood; and alſo expreſſe Spaniſh enemies to our Princeſſe and Country: in regard whereof how litle credit they deſerue to haue in any matter, eſpecially matter of reproch (which is the ſubiect whereupon they are reproued at *Rome* on the behalfe of our Appellants) I leaue to your conſideration. Which aduantage notwithſtanding I for my part will not take againſt them in this my Appollogie to you, hauing innocence inough on my ſide, which hath notably layd them open to my reproofe and execution otherwiſe, as now enſuingly you may reade and perceiue. Thus then he begins.

There followeth in the number of theſe libels one ſet forth by A. C. intituled, (An anſwer to a letter of a Ieſuited Gentleman, &c.)

See you not (Coſin) how this fellow euen in the front of his reproches, contradicts himſelfe in affirming me for a Libeller, notwithſtanding that he acknowledgeth my name to the booke, vz. *A. C.* which two letters was inough for a Catholicke writing vpon an argument ſo litle pleaſing to the preſent ſtate and time, whereby to be exempt from the note of a Libeller; vnleſſe I would by ſetting downe my name at large haue wilfully braued the ciuil-power and penall laws, and ſaid thereto (as it were) Loe I the man, come, attach me, and do the worſt ye can. It ſufficeth that in my originall to you my name was at large, as you, and it yet extant (I ſuppoſe) in your hands can both witneſſe; ſo as your doing it as you haue done is in the printed edition (ſeeing you would needs publiſh it) with only two letters for my name, I therein agnize both your loue and diſcretion. Moreouer your adding my mot to the title, doth likewiſe quit the edition from libellious, aſwell as my (*Fig for fortune*) which heretofore came forth with no other face, and yet was neuer taken vp for a rogue, no not by any Ieſuiticall Bedle that euer I heard of. Whereas if you looke into ſundrie bookes of theirs which from time to time haue come forth without anie name or knowne liuerie at all, as the contents thereof are wholly infamatorie or traiterous, ſo in that reſpect are they to be reputed inormous libels: for example, *Greene-coate*, *Philopater*, &c. which are all or the moſt of them attributed to father *Cowbuck*. Then as for the preſent author, this Ieſuite, what name of his or but two let-

tem of his name (I pray) find ye to this his (*Manifestation of folly and bad spirit*,) whereby he not to deserue to be burned in the hand for a vagabond? Not any. No nor any durst he shew, manifesting so bad spirit and so much folly in that Censure of his as he hath done for feare of the infamie that might attach him, which notwithstanding he hath not escaped at Gods hands who knowes both his name and his nature. Were he not a most leud companion, and of a most guiltie conscience, he would (no doubt) not haue shamed somewhat to haue showne his face aswell as I, who had I feared the worst of any Iesuites spite, or the badnesse of the matter in that my letter handled, would haue made it a quarrell to you for that *A. C.* and wished my selfe as litle in sight, as he hath showne him. Wherein he hath showne himselfe not so honest a man as *Verstegben*, who like a right Coopers son stucke not to set one of his names to his infamatorie letter against M. *Watson*, as in my last letter I discoursed vnto you; but more to brag of his gentrie. Sure this Iesuite carieth with him *cauteriatam conscientiam*, that he dares not plucke off his vizard for feare of shewing to the world a face more ilfauoured then it. Which notwithstanding, partly he is discouered for such as he is, at leastwise if he be the man I take him for, vz. a man, who being the mis-begotten of a ploughman and he a Cuckold too vpon the body of a plough-woman, hath accordingly demeaned himselfe; first in begetting two bastards male and female vpon the bodie of his owne sister, betweene his age of seuenteene and three and twentie, which was the cause he ranne away (as fearing the sheete, &c.) and so became a Iesuite: secondly or rather formerly and continually, by being a common alehouse-squire, and the drunkenest spunge in all the parish where he liued; thirdly, for being an hereticke of the family of loue all his life till he became a Iesuite, which was the leafe he turned. Into which societie (it seemes) he was the sooner receiued, for hauing bene of that family, and also for the behouefull vse those fathers saw they were likely to make of his seditious and libellious spirit in their common-wealth, which subsists much vpon that kind of prop. Well, what he wanted hereof at the first, their fatherhoods haue perfected in him so fully now, that beshrew me if I know a more accomplished detractor in the world. Adde hereunto their *Ordo ad Deum* whereby all a Iesuites euils must be reputed fro the holy Ghost; and the very name of a Iesuit to import infallibilitie in faith and charitie; so far forth that what he beleeues, saith, or doth, be it neuer so much to the blemish of any person, yea to the

the preiudice of a whole common-wealth, muſt not be thought to need any collaterall credit; and that is the reaſon why (for example) this Ieſuite ſcornes to ſet his name to his booke like an honeſt man, as though it were no libell without it, being of a Ieſuits doing. It followeth.

Who if he be the man that we do geſſe, we do not greatly marueil, &c.

He doth well (beleeue me) in ſaying (*that we do geſſe*) for that being a baſtard, he is (as you know) *filius populi*, and conſequently a plurall creature and of more names then one, and therefore (*we*): or elſe that knowing the points he meaneth to affirme to be meere falſe and ſlaunderous, he would by his (*we*) draw partners into his ſhame, amongſt whom the holy Ghoſt being alwayes pretended to be one, iudge you what blaſphemy this his (*we*) is. Poore praiſe and comfort it is to haue copartners in euill though reall and not forged euill; euen as poore as a man to thinke to purchaſe himſelfe a good name by deprauing of others; in both which kinds this Ieſuite hath tranſgreſſed *propter bonum ſocietatis*. For, as for the firſt, howſoeuer he pretends ſome Ieſuited ſecular Prieſts to haue their pens in this his libell; yet that reſts at the Readers courteſie to beleeue, knowing the Ieſuits ſleight, how ſtill they ſeeke to ſet Seminarie againſt Seminarie by labouring to haue their miſchiefes ioyntly againſt them all, to ſeeme the ones againſt the others: whereas (in very truth) it is but the Ieſuits ſole act together with his particular Paraclete; except (haply) there be here and there a Seminarie ſo corrupt, vnhappie, and fooliſh againſt his owne and his brothers honours or any others, as to be ſo Ieſuited in malediction.

That after ſo great varietie of ſtate and former life as ſome of vs haue knowne him in, &c.

As for the varietie of my ſtate and former life, I am (I thanke my God) not aſhamed of it, the ſame not hauing bene variable in Ieſuiticall groſſe ſcandals of ſchiſme or miſ-faith in the Church of God; as God, my conſcience, and all that know me can witneſſe, nor euer ſhall by Gods helpe. Neither was the varietie he taxeth me of, other then ſutable to my yeares from time to time: for your ſatisfaction wherein, I muſt here (the libeller ſo vrging) rip vp my whole life vnto you, as followeth. Firſt, at my age of thirteene I was taken from ſchoole, and ſent vp by my good Aunt (whom you knew) to an Inne of Chancerie, from whence I was ſhortly after by my cofin *T. S.* to whoſe care I was committed, admitted of *Lincolnes* Inne; where I

continued no longer then whiles I could ſteale ouer into *France* to my father. Where being arriued he within ſome few moneths after tooke me along with him into *Flanders*, where in the Duke of *Parma* his Court lying then at *Tornay*, the Ladie *Francelina* the Dukes reputed miſtris taking contentment in my Engliſh daunces, which at that age did not ill beſeeme me, ſhe at my fathers requeſt procured me a Pages place about his *Alteze*. In the nick whereof came letters from my Coſin *R. S.* at *Rome*, who hearing that I was come ouer, and deſirous to ſee and enioy me there with him for the neere kindred that was betwixt vs, and the loue he formerly bore me in his mothers houſe my Aunt aforeſaid, had procured me a penſion of ten duckats a moneth of his Holineſſe if I would come and liue in *Italy*; and to this effect were both his letters, the one to my father, the other to me. To be ſhort, my father leauing the election of theſe two concurring courſes to my owne will, commending vnto me both the one and the other, with proffer if I choſe the latter to make his Holineſſe ten duckets a moneth fifteene of his owne exhibition; I ſtood not long vpon the choiſe, but for hauing already ſeene inough of the Dukes Court, & being curious to ſee renowned *Rome*, the Popes holineſſe, and generally braue *Italy*, eaſily made that my choiſe. Whereupon my father by the way of *Rhemes* from whence there was then a miſſion readie for *Rome*, and I to haue that good companie, ſent me away toward *Rome* with crownes in my purſe, whether I arriued vpon a horſe which I bought of father *Cowbuckes* brother. To *Rome* then when I came, *Rome* I ſaw and *Romes* holy things; two Popes, the one dead the other aliue, and whatſoeuer elſe ſacred or prophane was to be ſeene in that vaſte citie; of all which (I giue God thankes) I made me that Catholicke edification which I could being but ſixteene yeares old, and but a yeare and a halfe Catholicke; ſtill vrging my aforeſaid Coſin when I ſhould ſee *Naples* and the reſt of *Italy*, and enioy my penſion. But neither *Naples* nor any reſt of *Italy* might I ſee, nor yet S. *Peters* pennie, which the fathers (vnderſtanding that my father was then dead in the Duke of *Parmaes* campe before *Antwerpe*) put into their owne purſe, forcing me to continue a ſcholler in the Engliſh Colledge; which I did the ſpace of a yeare and a halfe, or thereabouts, till I got away as ye ſhall heare. And this was hitherto all the Ieſuits fauours vnto me, hauing both put me beſides my Page-ſhip to the Duke of *Parma* (which was a preferment for the beſt ſubiects ſon in *Flanders*, and none had it but ſuch) and alſo coſined me and the Pope both

both of his penſion. Iudge ye then how truly he ſaith, *that the Ieſuits were his beſt friends for many yeares beyond the ſeas, where he needed their friendſhip, and neuer wanted it.*

For ſome of vs knew him firſt, a litle wanton idle-headed boy in the Engliſh Romaine Colledge, ſo light-witted, as once (if we remember well) he went vp into the pulpit with a roſe in his mouth to make the tones (as there they call them) before all the Colledge.

A litle wanton idle headed boy and light witted (as he remembers) I promiſe ye (Coſin) an important point to be remembred, which (ſurely) had not this charitable Ieſuite and his (*wees*) remembred for me, I my ſelfe do, and do acknowledge it, beſhrewing the age of ſixteene yeares that I was no ſtayeder, and not him for being ſo very a foole at ſixe and fortie or vpward, as to vpbrayde me of ſo veniall imperfections; who himſelfe at but a yeare older, to wit, at ſeuenteene was ſo much a more wanton and idler headed then I, as to get his ſiſter with child as afore is ſhewne: wherein he ſeemes to be of that fathers ſpirit, who being himſelfe a monſtous blaſphemer, derided and checked his litle ſonne for ſwearing by Gods nigs. If to go vp into the pulpit to make the tones with a roſe in my mouth were ſuch a fault, what I pray had it bene if I had gone vp with a thiſtle, eſpecially the buſineſſe I went about being ſo very very important.

After that he fell to ſuch deuotion, as he not onely tooke the oath of the Colledge to be a Prieſt;

My falling to deuotion eſpecially in *Rome* and in the Engliſh Colledge, was ſuch a fault (I truſt) as might eaſily deſerue pardon at Gods hands, and partly ſatisfie for my former wanton, idle head, howſoeuer this father reprocheth it; and as for my taking the oath of the Colledge to be a Prieſt, that (Coſin) is a lie as broade as an acre of land. For neither was I an *Alumnus* of the Colledge, being the Popes penſioner (as ye haue heard) why I ſhould be put to any ſuch oath; neither yet my yeares and inclination then ſuting to ſo high and holy a vocation, being by the libellers owne ſaying but a litle wanton idle headed boy, and light witted; which their fatherhoods perceiuing me to be, as alſo how ſtill earneſt I was to come away, is it likely that they in their holy-ghoſtly wiſedom would adminiſter ſuch an oath vnto me without ſaying twiſe at leaſt *Vtquid perditio hæc?* By this you may ſee that were there any ſuch oath tendred vnto me at thoſe yeares, what diſcreete fathers the Ieſuits are, and how ſleightly

they ſet by holy prieſthood (which is the greateſt dignitie on earth) as to impoſe it vpon boyes, I had bene a child of the Church not paſſing two yeares before this ſuppoſed oath, and litle account was I able to make (God wot) of my faith, or to iudge of an oath, and yet (forſooth) did take the oath to be a Prieſt. But the truth is, this is a flat lie, inaſmuch as I perfectly well remember that whē that oath was propoſed to others (being all of good yeares, and all *Alumni* of the Colledge) my Cofin *R. S.* aforeſaid tooke me with him out of the Church, and only tendred me the ordinarie oath of the inquiſition, that is to continue Catholike, and in ſubiection to holy Church and the ſea Apoſtolike, which oath I tooke, & do maintaine, & wil (by Gods holy grace) vnto my death. For, as touching the other oath my Cofin knew very well by my continuall diſcontent how ill I brooked the paines of the Colledge, & how hourely I laid at him for my penſion to liue at large, for which he was the man that neuer moued me any ſuch queſtion as to be a Prieſt.

But alſo pretended to be an Auguſtine Frier.

The former and this are two lies with one breath, but on he is a Ieſuite. All the ſhift he hath to ſaue his credit in this latter is his ſaying, *that he hath a fearefull conſcience to auouch things he knowes not for certaine*. The man is willing enough, yea faine he would haue this reproch to paſſe vpon me, (though to be a Frier I hold it an honor, and my ſelfe vnworthy thereof) and to that end hath penned it downe; and yet (forſooth) he hath a timorous conſcience, like the clowne who was not aſhamed to fill his paunch with peaſe-pottage ſo full that it almoſt crackt againe, and yet made daintie to cough downeward for feare to ſhew what windie ſtuffe he had eaten. Now as touching his ſaid ſuppoſall of my becomming an *Auguſtine*, a very foole may diſcerne therein his too manifeſt folly and bad ſpirit: for is it likely that hauing firſt taken the oath of the Colledge, I would ſo ſoone, that is, in one halfe yeares ſpace haue bene forſworne as to become a Frier, the whole time of my continuance in *Rome* being but one yeare and a halfe or thereabouts, and the firſt yeare litle inough (by all intendment) to ſettle my wanton idle light witted head, afore I could be fit for either the one or the other ſo high vocation. To ſhew you then how falſe either of theſe imputations are, you muſt vnderſtand that in my diſcontentment to be ſo made a ſchoole-boy, and confined both of the Popes penſion and my libertie; I taking a deuotion to S. *Monacha*, S. *Auguſtines* mother went often to the *Auguſtines* Church

in

in *Rome* where her bodie lay, and there falling acquainted with a Venetian Frier of the Monasterie, I vnderstood that he knew my Vnkle Sir *Richard Shelley* in *Venice*; by whose meanes I afterward often writ vnto him, informing him of my discontentment with the Iesuites for their so abusing his Holinesse and me, but especially after my Cosin *R.S.* his departure for *England*. To which my aggriefe in the end after sundrie letters that passed betwixt vs, the Lord Prior of *Malta* (for such was his title) most louingly complied; sending me by this Friers meanes three and fiftie duckets wherewith to get me from *Rome* into *France*, with request that I would make *Venice* my way, affirming that forasmuch as he had no other kinsman in those parts, he would leaue me when he died if I liked to liue with him all that he had. With these three and fiftie duckets I departed the Colledge, *Rome*, and *Italy*, where at parting, father *Cowbucke* being come thither but a litle afore, and also D. *Allan* who within a while after was created Cardinall; the one gaue me his malediction, the other a thousand blessings. And this (I protest) was all the leaue and *Viaticum*, the fathers gaue me at my departure from *Rome*, this their paternall charitie wherewith the libeller more in particular vndemeath vpbraideth me. Yea ouer and aboue all this, father *Cowbucke* was the man who perceiuing D. *Allan* his credit to be more with me then his, wrought him to be thus farre forth his instrument as to dissuade me my going to *Venice* to my Vnkle which he vnderstood I intended, and my said Vnkle expected, so ill the father brooked either that good Knight or my good fortunes, or both. I was too blame in that respect to the good Doctor, both for my duties sake to my Vnkle, and also for my profit, though minding to haue returned of purpose vnto him out of *France* the next yeare after, before which time the good Knight died, leauing all his riches to a meere seruant; so vnfortunate was I, or rather so vnfortunate a Iesuite to me, whom this Iesuite termes my friends who neuer failed me. And this was all my becomming, either Colledge, Priest, or *Augustine* Frier, and thus much can M. *Duke* sometimes my entire friend in earth, now a Saint in heauen witnesse of my going to the *Augustines*, to whose priuitie I imparted all that my proceeding. Insomuch as at a word as well might the libeller haue affirmed that I would haue become a Nunne for S. *Monathars* sake, or a Iesuite for father *Cowbuckes*, as an *Augustine*, especially if withall he knew what law raigned in my loynes, and what spirit colophized me at those yeares with S. *Paul*. In vaine therefore doth this manifester

of his folly and bad ſpirit, ſtroake (as it were) his beard after ſo groſſe a ſlander, & aduiſe yonkers to beware by me how they ſlip back, & contemne when they are in their ſiſter; euen as vainely as I haue noted the vaineglorious Spaniard to do the like to his beard, picke his teeth, pat and ſtretch forth his paunch, and ſtroke off crummes from his clothes after an egge, as if he had dined with a Lord Maior of *London*. But moſt of all vaine and malicious he is, after two ſo expreſſe lies to commend himſelfe for (a timorous conſcience as to affirme things that he knowes not for certaine) which neither could his fatherhood vainegloriouſly inough do, vnleſſe withall he condemned me of a lauiſh conſcience in the contrarie. Ah poore father and poore praiſe, ſo to borrow or rather ſteale grace by the diſgrace of others. Were there no greater faults in a Ieſuite then this, pleaſe God I had but ſo much of S. *Auguſtines* ſpirit as to diſcouer it to the full to the Churches caution and edification. But of the two orders the likelihood that was, was rather of my becomming Ieſuite, eſpecially if I had bene as forward in accepting as ſome were in proffering me that ſcandal. For verie well I remember that whiles I liued in the Colledge, father *Agazarius* (who was then Rector till toward the latter end at what time father *Cowbucke* came in his place) the fat father Miniſter, whoſe name I haue forgotten, and my Coſin *R. S.* Prefect of the ſtudies all three moſt fauningly woo'd me to like of their Societie, to which end they did me the fauour (for ſo they reputed it) as to admit me into their ſpirituall exerciſes, whereof (God I thanke) I made much better vſe vnto my ſoule then ſo, noting (as yong as I was) the ſtrange ſpirit of ſome youths in the Colledge their chiefe dearlings; as namely *Anth. Maior* whom they made *Conſiliarius primus* or *ſecundus* of the congregation of our Ladie in the Colledge (which was a fauour) who ſince is Apoſtated euen wilfully, and beneficed here in *England*. Likewiſe yong as I was, I could well ſee what foule vſe they made of the ſaid good exerciſe of our Ladies congregation for the maintaining of faction amongſt both the ſcholers and Prieſts, and for the Ieſuiting of the beſt wits and beſt bred youths from the true intent and inſtitution of the Colledge. Alſo I ſaw how vilely (for example) they abuſed M. Doctor *Barſhaw* and Doctor *Cecill*, putting them to all the boyiſh exerciſes of the houſe, and in the end expulſing the former of them with others from thence. In few, yong though I were, I noted by other in *cautelam* to my ſelfe from becomming either Ieſuit or Ieſuiticall, that what talent they ſaw in me apt for their turnes

if

if (being such) I should not happen to employ it religiously, and so to the reputation of their Societie, that it would stead them as well to be employed in dishonestie, so the dishonestie were exquisite and extraordinarie, as their instructions could helpe to make it; so much that Societie is the refuse of religiousnesse, and therefore worthily the last religious order in holy Church, and their founder not likely to be canonized for a Saint till it be cassiered. As then it is but a worke of supererogation a man to confine himself to any order of Religion, so is it but a *bonum inculpate omissum* to be of any whosoeuer haue any such deuotion, as (I protest) I neuer had; howbeit to be a Iesuite, I do not see how that *considerat is considerandis*, viz. the euils of it as Iesuites are now a dayes for the most part, it is not a *Malum realissimè commissum*.

From this spirit of religious and ecclesiasticall life he fell backe soone after to the spirit of Poetrie, forsaking the ordinarie studie of the house.

Alas poore Poetrie, what il hast thou deserued at this Iesuits hands, who so many of his coate are Poets at this day, though sorie ones (God wot;) but chiefly, how false a lie is it that I betooke me to that studie in the Colledge. True it is that the ordinarie studie of the house I as litle professed all the while I was there, as I did the course and institution thereof as is afore shewne, and as all the house could witnesse: whereas had I (as this libeller lied before) sworne the one, it is likely that I would haue applied me to the other, which is an argument against his said assertion, or was Poesie (haply) a studie fit for an *Augustine?* Neither is it true (as I was a saying) that I betooke me to Poetrie in that place, but to historie. Since my returne into *England* I haue indeed set out a Poeme, intituled, *A fig for fortune*, in attestation to the world of my Catholike soule to God and his Church, and of my resolution against the Iesuitical obloquie which heretofore attached me for no other fault in the world then refusing to concurre with a Iesuitical instrument in firing the Queenes Nauie throughout the South and West of *England*. If this be the Poeme he glaunceth at, belike it is for that in describing therin somewhat the dignitie of the Catholicke Church in the religious orders thereof and those by the terme of *discoloured vest*, which sounds for the most part Munkes and Friers, the Iesuite seemes excluded thereby as going all in blacke: or else (perhaps) for that by the way I giue in that Poeme her Maiestie some praise and honour as for temporall state, which a Iesuit cannot

endure in the behalf of the house of Austrich. Wel, this Poem (Cosin) was as your self may verie well remember called in by the Protestant for the Catholicke matter thereof, how soeuer the method was not (I confesse) so schollerly as might aunswer a good Poets expectation; howbeit scholerly inough as from a souldier and no profest Poet, and for one of my yeares then, and also such as might beseeme as great a Clarke as he to whom it was directed, though otherwise a noble personage, and whom I am apt to honor for his worthie grand-sires sake, whose name I weare. But *Basto non placuit Iesuitis* nor Puritanes; which (me thinkes) were those fathers not religious so much, as but reasonable good Catholikes it might in regard of the matter though not of the methode; and were it but for that it was a souldiers worke such as sometimes their good founder was; as also in regard of (*the herrings taile*) which what stuffe it is the title shews, & yet they highly esteeme and giue it countenance for being penned by a lay disciple of theirs.

For which he was dismissed and sent by the Charitie of the fathers to the Colledge of Rhemes, thinking thereby to saue him from further falling.

This dismission & charitie of the fathers is a fourth lie, and confuted afore in their retaining me in the Colledge at *Rome* against my will, detaining the Popes pension from me; the curses father *Cowbucke* gaue me at parting in stead of a *Viaticum*, and his frustrating my fortunes at *Venice*; all which the good fathers did for the loue they bore to S. *Peters* pence, which by my departure from thence found their way home againe to his Exchecker. Besides, how call ye it a saying a man from falling, to let him trauell all that way alone and without companie where he presaged he should breake his necke; both which charities in one father *Parsons* performed to me.

But being arriued there, he presently became an inamorate, and fell in loue with one of Cardinall Allans *neeces, and proceeded so far therin, as he presumed to write a letter to the said Cardinall to request his consent that he might marrie her, but the Cardinall tooke it in high disdaine, &c.*

The premisses of my fortunes ouerthrowne by the Iesuits considered, was it a fault in me to seeke to raise it by matching with the Cardinals neece, who was both faire and vertuous, & all maner of wayes louely, aswell for her owne sake as for her vnkles? or was I too old, or not old inough at seuenteen & vpward to loue? or by the same reason

that

that I could not brook a ſcholers life, much leſſe an Eccleſiaſtical, was it not likely that I might loue? or was I ſo baſe and ignoble of birth or education, that I was more too bold and too blame to loue the Cardinals neece, thē either M. *Thomas Throckmorton*, or he that now enioys her? or was my loue vnto her lawfull whiles her vnkle was yet but D. *Allan*, and vnlawfull afterward when he was a Cardinall? or is loue ſo groſſe an affection that it deſerues reproch? or finally was the gentlewoman a Ieſuiteſſe whereby vnworthy to be beloued? Truly (Coſin) no: had you knowne her, or but ſeene her, you would not onely haue excuſed me againſt this calumniator, but commended my fancie. Abſurdly therefore doth he twit me as faultie herein, and as reprochfully taxe the good Cardinall of diſdaine; who knew and loued my father too well, as to diſdaine any ſonne of his, or thinke him a diſparage for his neece; yea, who was ſo humble a man as that he diſdained not a worme. But this is not the firſt calumnie by hundreds of a Ieſuite againſt the honour and goodneſſe of that excellent Cardinal, who was euer an eye-ſore vnto them, becauſe he diſtaſted them, and was of worth to make them feare him. If then my preſuming to write to the Cardinall for his good will to the match were ſuch a fault, how hainous a fault had it bene (trow ye) in this Ieſuites eye if I had enioyed her without his aſſent, or rather how not worthie his approbation I in her ſtead to haue loued my owne ſiſter? No, no, the good Cardinal was not the man ſo altered by his honour, as that he could ſo ſoone know how to diſdaine a Gentleman and an honeſt ſute, though what a Ieſuite ſo exalted might do in the like caſe, it may very well be made a queſtion. Alſo it may be a queſtion, vpon what new good will to the Cardinall, this Ieſuit ſeemes to be thus carefull of his neece, as to be angrie with a Gentleman for louing her in way of honeſtie, who was ſo diſhoneſtly careleſſe of his owne and his ſiſters honour as ye haue heard. I am ſure any man that loued my Lord Cardinall better thē I perſwade me this Ieſuit doth, if he but knew M. *Gabriel Allan* his graces brother aſwel ſince as before his Cardinalate, would at leſt not haue thought me vnworthie to haue bene his nephew; neither yet ſon in law to the gentlewomans good mother whoſoeuer knowes her: who for my owne part haue ſped aſwell, and better in this reſpect, as not being my wifes kinſman whereby I to need any Bull of leaue and diſpenſation for my matching with her as I haue heard her husband had. And as for his liuelihood, I do not heare that it is for the more part other then what the abilitie and loue of his vnkle *D. W.* in thoſe

parts can affoord him. But being (as he is) a Gentleman, much good cheare may his wife do him, and I no whit enuie his fortune.

As he gaue order that he should be put from Rhemes.

The truth hereof I neuer tasted, as departing from *Rhemes* of my owne accord, and not put from thence by any order of the Cardinals; & therefore do giue it the lie; so as this is the libellers fifth lie. Besides, what authoritie had the good Cardinal to put me from thence liuing there at my owne charges, and louing his neece in good maner; which to do, was (I trust) no misdemeanure, and whether otherwise I misdemeaned my selfe, I appeale to all the English there then. The truth is, my abiding in *Rhemes* was no other nor no longer then till I might either winne the Cardinals neece, or get a pension in the low Countries, which latter very shortly by my louing brother in law M. *R. S.* his meanes to the Duke of *Parma*, and not by any Iesuits I obtained. Whereupon I departed from *Rhemes* in the loue and good will of M. *Bayly* then President, and also of all the reuerend fathers and scholers there, after hauing liued and loued some fiue moneths in that towne. From thence I went to *Paris*, and so to *Rome*, vpon occasion of businesse which I had there; and from thence backe againe into *Flanders*.

From whence he went into Flanders, *and became a souldier, first amongst the English vnder Sir* William Standley, *where his inconstant head suffering him not to stay, he went to serue amongest the Spaniards, and had besides by father* Holts *helpe a pension of fiue and twentie a moneth.*

That I went immediatly from *Rhemes* into *Flanders* is a lie also as ye next afore heard; so as this is a sixth lie, though veniall, which may passe for a vertue in a Iesuite. Well, to *Flanders* I went, be it so; and had the Duke of *Parma* his pension, it is true; but neither the fiue and twentie crownes a moneth he mentioneth (for it was but twentie) nor yet that by father *Holts* meanes, but by my kind brother in lawes afore named. Wherein to make amends for the last veniall lie you may note a cabbadged lie of his one within another, as almost what errour or euill of a Iesuite euer goes alone. How I demeaned my self in this course of life, you may guesse by the Libeller his not impeaching me, howbeit I confesse that I liued there somwhat lesse scrupulously then before time; and that through father *Holt* his help-lesse hand to gentlemen in the place he was in; who could see their pensions rust afore his

his face without ſcouring them with one good word to the Duke in their behalfes, which daily he did for lackes and vpſtarts. If my vnconſtant head were too blame for carying me from an Iriſh regiment to a Spaniſh, it muſt needs follow that the Spaniard is a leſſe worthie ſouldier then the Iriſh, which aſſertion of the Ieſuit how his founder being ſometimes a Spaniſh ſouldier whiles he was on earth, would take at his hands if he were in place, and generally the Spaniſh nation you may imagine. At a word (Coſin) it deſerues the *Stropado* in the *Infantaes* Court and campe, but I'le be no blab: onely I wonder if this were ſuch a fault, what manner fault he would haue made of it if I had ſhifted me out of a Spaniſh regiment into an Iriſh. Thus may ye ſee how nothing comes amiſſe to a Ieſuit-calumniator, who thus can taxe me of a light and vnconſtant head, for going to grauitie it ſelfe, the Spaniſh nation.

And ſo hauing eaten of the King of Spaines bread for diuers yeares, he commeth now to pay him, and the Ieſuites with this infamous inuective, which he hath printed.

If I haue bene vngratefull to the Ieſuites, you haue ſeene for what benefits of theirs vnto me, euen ſuch as were I not a Catholicke and knowing the law of Charitie, they might rather expect my reuenge. But God defend that in my owne caſe I ſhould be ſo litle charitable; as alſo on the other ſide if in honor of my two deare mothers the Catholike Church and my Country againſt both which they haue committed treaſon, and daily do, I ſhould not ſhew my ſelfe doubly aggrieued and angrie with them as grace and nature binds me, I were much to blame. This then and no priuate grudge (I proteſt) is all my ingratitude and vncharitie againſt theſe fathers. Correct they them ſelues in theſe my imputations, that is, ceaſe they their ſchiſme in our Church by ſubmitting them to their true Superiours and ours the ſecular Cleargie without ambitioning aboue them and ſlaundering them by libell any more; ceaſe they their ſetting brother againſt brother, friend againſt friend, &c. with their zizaniaes of faction; ceaſe they their making boote and hauocke of Catholickes eſtates by the abuſe of their ſpirituall exerciſes vnto them, and as executors; ceaſe they their querkes and quiddits, as mentall euaſions, equiuocations, tergiuerſations, and the like, but eſpecially ceaſe they their Phariſaicall hypocriſie, and detractious tongues and pens: thus much for the Church. Then for my country; ceaſe they their Spaniſh faction againſt it; ceaſe they their perſwaſions and ſwetie endeuours of a con-

queſt of it from *Spaine*; ceaſe they their murderous treacheries againſt the annointed perſon of our Soueraigne, and conſequently the heaping coales on all our heads at her hands for their ſakes which hitherto they haue done; in few, become they good Catholickes and good Engliſh as they ought, and then if I be vngratefull or vncharitable vnto them, the blame and ſhame be mine; whereas continuing to be theſe manner of men, I alſo continue this manner of man in their reproofe, giuing their fatherhoods leaue to take me as they find me: alſo giuing this father the lie in terming my booke an infamous inuectiue; the contents thereof being but againſt their ſchiſme and Spaniſh treaſons. So as this is a ninth or tenth lie and that a traiterous lie, as being in reprehenſion of my loyaltie to Gods Church, my Prince and Countrey, which is all the purport of that my treatie, wherein alſo he lieth in ſaying that I printed it. Againe, I giue his fatherhood the lie in taxing me of ingratitude to the King of *Spaine*, whoſe bread I acknowledge I haue eaten, but how? in the ſweate of my brow, which was no verie daintie brueſſe you may thinke. Howbeit as gratefully I eate of it as if it had bin an *Olio podrido* of the concoction of the *Phœnix*, *Pellican*, bird of Paradiſe, Larkes, Quailes, Veniſon, Sturgeon, Anchouaes and Tabacco, the Bezar and Philoſophers ſtone; and wel worthie I was of his bread, ſeruing him (as I did) in a quarell wherein my owne Princeſſe was intereſted againſt him. But let that paſſe, and let it ſuffize that I take it as a ſlaunder to be reputed vngratefull to the King of *Spaine*, ſeeing that gratitude is a great morall vertue, and much commended in Catholike Religion. For ſetting my loyall dutie to my owne Soueraigne and Countrey aſide, and as farre as this reſpect will giue me leaue, I acknowledge the King of *Spaines* bountie vnto me, and do highly honour him as the moſt Catholicke King of the world, neither whiles I liue, will I euer draw ſword or ſerue againſt him or his eſtates; onely to my owne Princeſſe and her eſtates he muſt giue me leaue to be loyall. Greatly in the honor of a gentleman I ſcorne the imputatiõ of vngrateful, but ſpecially of diſloyall in ſo high a kind. When ſo the caſe ſtandeth that of neceſſitie I muſt be the one or the other, I truſt the choiſe is not to be ſtood vpon. That ſuch is the ſtate of my Prince and Countrey at this inſtant with *Spaine*, that I muſt needs be vngratefull or diſloyall to the one or the other, my diſcourſe vnto you (which this Libeller termes an inuectiue) auoweth. At a word, it would ill beſeeme me to be herein other then my fathers ſonne, who as litle liked that *England* ſhould be Spaniſh

niſh as I do, which was the cauſe he was committed to the Fleete in Queene *Maries* dayes, for hauing too bold a voice in the Parliament againſt her Spaniſh match, and who likewiſe ſome two yeares afore he died noting the iarres to grow hot betwixt *England* and *Spaine*, became a loyall ſutor to her Maieſtie for his returne home from *Spaines* penſion to her grace and fauour his Catholicke conſcience reſerued; but her Highnes did not ſo daigne it, but gaue him leaue to die where he did. Brieſe, if you wil ſee ingratitude indeed, and that not in picture but in proper perſon, behold it in the Ieſuites againſt the good Seminaries and all the Church of God at this preſent, and alſo againſt our Countrey, (at leaſt if they repute themſelues Engliſh) all which their ingratitude you may ſee without ſpectacles were ye a hundred yeares old. Now commeth he to my letter.

He deuideth his whole diſcourſe into three points in his firſt page, to wit, Appeale, State, Ieſuites; adding thereunto this ſentence, Recta ſecurus, *which if* Recta *be vnderſtood in the Ablatiue caſe, it agreeth not vnproperly to his caſe, who ſeemeth to runne ſecurely and without feare in the right way to perdition.*

If he had as rightly conſtrued my Mot, as he hath reported the title of my booke, he had not ſeemed the Ieſuit, but as ſuch he muſt be ſtill catching and running vpon the Ablatiue *Recta* from the right: but on.

Whereunto do leade him on, not only the vanitie and inanitie of the yong mans head, but his pouertie alſo, in reſpect whereof (it ſeemeth) he would gladly get in with ſome of them that be in authoritie, whereunto he thought good to make this Prologue, and his brothers liuing is a great allurement.

The vanitie and inanitie of the yong mans head hath not bene ſuch that it euer led him with the Ieſuits into Schiſme againſt the Church of God, or into treaſon againſt his Prince and Country, nor (by Gods aſſiſtance) euer ſhall; but contrariwiſe was euer able to diſcerne them, and willing to deſerue ill at their hands in theſe reſpects; and that meerely for Gods ſake and my ſoules, and not for the worlds as this Libeller calumniates me. As little is it the tenuitie of my eſtate that could leade me into temptation ſo farre forth as to comply with authoritie for the bettring thereof againſt honor and conſcience. What a Ieſuites ſchoole might profite her ſcholler in that kind I may eaſily gueſſe, but ſure I am the Catholike Church diſpenſeth no ſuch ſpirit. Better profit (I hope) I haue made of Catholike Religion to my ſoule,

then ſo to ſlide from my promiſe in Baptiſme to the world and the diuell: yea more ſtand I vpon the honour of my auncestors and of a gentleman (ſetting Catholike dutie aſide) then to tranſport me in ſo foule brocage to the preiudicing of any perſon, euen for a Princes fauour. How vngodly then the Ieſuite reprocheth me herein, both my conſcience and my life hitherto do atteſt to the world; but chiefly his ſaying that (*my brothers liuing is a great allurement*). Oh monſtrous vncharitie thus to ſow ielouſies betweene brethren, as though there were not priuie vipers inough that daily do it and eaſily may in reſpect of the farre diſtance betweene vs, vnleſſe a religious Ieſuite ſhould do it in print. Of which enormous imputation (for ſo I take it) to purge me vnto you (good Coſin) and by your meanes to as many as by the ſame may be ſcandalized in their opinions of me, here by proteſtation I except thereunto & aſſeuer euen as I am and hope to die a Catholike and beleeue no otherwiſe to be ſaued: by my Sauior in the Euchariſt: and by all the Saints in heauen, that neuer in all my life haue I gone about directly or indirectly to ſupplant my brother and his iſſue of his inheritance in all this time of his abſence, but contrariwiſe haue as far as he euer intruſted me done my brotherly beſt to work him home againe, as bearing the mind to be beholding rather to God then to my ſelfe for my fortunes. No no, my brothers religion to God, and his loyaltie to his Prince and Countrey I too wel know, why I ſhould ſo wrong him, and therein my owne conſcience more. A blanke importing treaſon to this State he when as it was moſt loyally reiected, refuſing to ſubſcribe thereunto, whereupon good father *Cowbuck* within a while after threatned to ſit on his skirts, and partly hath made it good ſince (as I heard) in detaining from him a legacie which ſir *Francis Engleſield* in his death beſtowed vpon his wife, ſo very a traitor was this *Cowbucke* in the one, and ſo leud an executor in the other. Iudge you now with what honeſtie I may go about to ſupplant ſo good a brother, ſo good a ſubiect, and in few, ſo good a Catholicke as hath left together with his countrey all his faire fortunes therein meerely for the Catholicke cauſe; in which reſpect I acknowledge him the wel-worthie head of our houſe, and worthie to continue ſo, and conſequently iudge you then whether this libelling Ieſuite be an honeſt or ciuill man thus to traduce me to the world and in paticular to him by the parſimonie of my fortunes, as though it were not eaſier by Chriſts own parable for a poore man to be honeſt and ſo to enter into the kingdome of heauen, then a rich Camell. True it is that my father

out

out of his ample eſtate might in his louing care and prouidence haue left vs his yonger ſonnes more liberally prouided then he did; but he did not, as minding to leaue vs partly to our owne makings. Neither was it euer yet my hap to be made a rich mans executor whereby to better my eſtate that way, and to braue it in girdle and hangers of thirtie pound-price as a Ieſuite hath done; neither beare I ſo Ieſuiticall a conſcience. Moreouer (I truſt) that foure ſcore pound and vpward a yeare is not altogether a miſerable eſtate for a yonger brother liuing ſingle wherewith to liue an honeſt man; leſſe then which I neuer yet ſpent any yeare, and yet (I thanke God) my debts are not great, and ſince my mariage my deare mothers loue hath bettered it. Beſides, you know (Coſin) by what executor I am yet the worſe by fiue hundred pounds.

The firſt point concerning Appeale and matter of Schiſme is alreadie determined by his Holineſſe eſpeciall Breue, to wit; the Appeale reiected, and the controuerſie of Schiſme prohibited from further diſpute vnder paine of excommunication ipſo facto, *into which this man muſt needes haue incurred if he knew of the ſaid Breue when he wrote his booke, and if not, then at leaſtwiſe the booke it ſelfe remaineth forbidden vnder the ſame paine and puniſhment.*

As he hath belied me hitherto, ſo ſee how he here ſlandereth the Appeale touching the matter of ſchiſme with a lie alſo, affirming that it is determined by his Holineſſe, but how? to wit, the Appeale reiected, which how this aſſertion hangs together, I pray ye iudge. Iudge how if it be determined (as indeed it is on the Appellants behalfe againſt the Libellers) it can be ſaid to be reiected, all reiection being properly of a bil not inquirable in Court, oh groſſe and inconſiderate equiuocation. As for his Holineſſe inhibiting the queſtion to be further diſputed on vnder paine, &c. how groſſe reproch were it alſo to his Holines if he had not firſt defined it, namely to haue it ſaid of him, that to prieſts appealing vnto his Chaire for iudgement in the behalf of their infinite innocence againſt Calumniators, in the behalf of the libertie of the Church, and alſo of his Holines own honor, he after ſo many miles trauell, and that at ſo great charges and hazards of theirs vnto him in this reſpect, to reiect their bill, without doing them the equitie as to reade it. On the other ſide if it be true that ſince his Holineſſe award on the Prieſts ſide (which is moſt certaine true as in M. *Colletons* late booke you may reade the order) he hath withall inhibited (as this Ieſuit ſuggeſts) all further diſpute vpon the queſtion, vn-

der,&c.it is wel and good;but hereof I wil informe me more then of a Iesuits bare word which deserues no more credit then ye haue heard. Howsoeuer, (I am sure) he lieth broadly in affirming that any such Bull of prohibition was out, or at least wise promulgated before the edition of my letter by you, whereby I to haue incurred the censure therein contained if I knew thereof, for that if his said *Assumpsit* be true, it is also true that he himself and his faction haue *à fortiori* incurred the same, forasmuch as this libell of his is come forth (as ye see) since my said letter,and also their Appollogie, Appendix,&c. all containing matter of the Appeale prohibited;and yet he and they(at least wise as he here for himself and them suggesteth)taking notice of such a Breue: whereas I for my part do take no other notice of any such matter, then all the partie of the Appeale hath or doth either now or then,and do submit me accordingly. In the meane time why my book should be by any such pretẽded Breue, more censured and forbidden vnder penaltie then this of his or the rest on his side comming forth since mine vpon the same argument (as is said) especially mine being for the Appeale on which behalfe his Holinesse hath ordered it, and theirs on the contrarie, iudge you (Cosin) how likely this sounds.

Albeit this were not so, yet were it lost time to answer this quareller, who not vnderstanding the substance of the controuersie,taileth without any purpose at all,saying therein much lesse and worse then others of his crew haue said or written before him.

Bona verba quaeso, be not angrie (good Iesuite) but beare your rebukes patiently at a souldiers hands, both for that your founder was sometime such, and likewise for that your misdemeanures are rather militarie then Ecclesiastical or religious,and consequently within the spheare of militarie discipline. You are a societie that would shake off the yoke of your true masters the secular Clergie,and impose it vpon them, which is preposterous and must not be as long as there is ere an honest souldier aliue that will defend them, and herein the hierarchie and libertie of holy Church. Now (Cosin) whereas he saith that I vnderstand not the substance of the controuersie,& haue tailed without anie purpose at all, his Holinesse censure so conformable to my discourse, or rather my discourse to his censure giues herein his fatherhood the lie, which is a kind of lie against the holy Ghost; as thus by militarie scholership I proue it. He that speakes or writes according to S. *Peter*, speakes and writes according to the holy Ghost; and he that affirmes that so spoken or written is to no purpose, lieth against

againſt the holy Ghoſt. But what I haue written and ſaid in my letter concerning the point of ſchiſme, hath bene according to S. *Peter* (vz. his Succeſſor) and conſequently according to the holy Ghoſt; *ergo* this Libeller in ſaying that I haue written and ſpoken to no purpoſe in my ſaid letter concerning the point of Schiſme, hath lied againſt the holy Ghoſt. The *Minor* I proue, for what I there writ concerning that point, was, that the Appellants were no ſchiſmatickes, rebels, nor diſobedient in forbearing to accept of the Archprieſts authority vpon the Cardinals bare letter before the comming of the Apoſtolike Breue, and this is *verbatim* his Holines cenſure touching the ſame point. *Sanctiſſimus viſis & conſideratis rationibus veſtris* (vz. of the Appellats) *declarat vos neque ſchiſmaticos, neque rebelles, neque inobedientes fuiſſe ante aduentum Breuis Apoſtolici, &c.* Furthermore, the libellers alleaging one of my reaſons for the ſchiſme to be on their ſide, with his cutting off with an, &c. the moſt materiall words of the ſame, ſheweth his ſinceritie what it is; but his reproofe therof is much more abſurd, for this is all he ſaith: *And hereby the diſcreete Reader will ſee how wiſe an vn-Ieſuited Gentleman this is to inſtruct his Coſin the Ieſuited Gentleman in matter of ſchiſme.* If in my ſaid diſcourſe I haue ſaid leſſe and worſe touching that point then anie other, I am glad that the caſe was ſo good on the Appellants ſide that both the leaſt of my pen was inough, and her beſt not good inough to be ſeene therein.

Another of my reaſons touching the point of State he citeth, whereby I inferred that if Chriſt expreſly rebuked S. *Peter* for cutting off *Malchas* his eare, the quarrell being ſo good *a fortiori*, S. *Peter* and his Succeſſors haue no authoritie *Tradendi gentem in gentem*, by conqueſt for Religion: which propoſition vnder correction of holy Church, I reſt farther readie to maintaine, and that for the honour of the ſea Apoſtolike, vz. that *Papa non habet a Chriſto poteſtatem tradendi gentem in gentem armis & in fædum propter Religionem.* If this be hacking (as he termes it) at the Popes authoritie; iudge you then what a hacker thereat that Spaniſh Ieſuite is, who openly and for ſound doctrine maintained it firſt to his auditors in the ſchoole, and at this inſtant obſtinatly in the inquiſition doth (vz.) that *Non eſt de fide credere, hunc Romanum Pontificem eſſe Chriſti Vicarium.* This (I truſt) is more then hacking at the Pope, this is a flat cutting off his head. But marke (I pray) how learnedly the Libeller refutes my aforeſaid reaſon: theſe are his words, *And do you not ſee by this reaſon that this yong gentleman ſouldier, is fitter to cut off boyes eares, then to reaſon of State matters, or to*

backe at the Popes authoritie by such arguments as these are. These are the vennies this hacking father giues me, which he thinkes are deepe wounds, and which to do he so stretcheth forth his arme that (as ye see) he straines it, the reproch lighting on himselfe. But let vs see what followeth.

But what saith he of the third point about Iesuits? Oh here is his veine indeed to raile, and reuell against them, who (good men) haue bene alwayes carefull, so farre forth as in them hath layne to stay his shittle braines, and to make him carefull of some Christian constancie, but all in vaine as it seemeth.

Still the father vrgeth the societies fauours vnto me; their care to stay my shittle braines, and make me carefull of some Christian constancie; ah stale hypocrisie, grosse extortion, and proud beggarie of good desert where none euer was, but the cleane contrarie; ah humor of all humours, and ceremonie of all ceremonies the most extrauagant and ridiculous that euer I heard of. Sure, this is a gullerie new brought ouer by the fathers from beyond the straights of *Magellan*, and as yet not thorough christened here in Europe. I wonder how they brought it so farre by sea, and vnder so torrid zones without tainting, or what poudring or parboiling (haply) they gaue it aforehand. No no (Gosin) it hath taken wind and stinke a pouder or spice it they neuer so artificially, you and all may smell the sleight of it: which is none other then by such their arrogated goodnesse toward me, they to seeme (good men) and consequently my assertion from them to seeme vngratefull, and as from God, but chiefly my verities to you of them thereby to be disabled and reputed inuectiues as from an vngrateful person, they hauing in truth no iust disproofe of them at all as for example ye shall heare: Ye reade in my former letter vnto you (which this fellow tearmes a libell) of a certaine familiar Iesuite who erected a kind of family of loue by his night-lectures to his faire female auditors, & what became of it, now heare (I pray) his disproofe; these are his words: *Do you heare this lasciuious companion going about to discredit good and vertuous men, and in them the whole Catholike cause?* as though I or any man else euer lay with his sister besides himselfe, why thus he should termeme lasciuious; or as though a Iesuites bare negatiue (as these words of his sound not so much) could be autenticke against a positiue assertion, and an affirmatiue so peremptorie as this of mine is, without further proofe; or as though the honour of the whole Catholicke cause consisted on a few pelting Iesuits; oh proud

and

and peeuiſh pen! And ſo of ſome other my allegations, which being in the affirmatiue he would haue either his bare deniall, or elſe his (*How is it likely?*) or, *Do you thinke this is a Catholicke?* or ſuch like ſurly euaſions to ouer-beare: which muſt not be, a Ieſuite being now pretily diſcouered amongſt vs what quiddit he is and of what mould. He muſt not thinke to beare it hence forward amongſt Catholikes in *England* with his bare *Ipſe dixit* as heretofore, but muſt aſwel as other honeſt and plaine meaning men be content to come downe from the bench, & yeeld reaſon for what he ſaith or doth. It is neither his Phariſaicall hypocriſie, his title of religious, nor yet the fauour of *Spaine* & all the houſe of Auſtrich that can giue him credit againſt honeſtie, honeſtie being the ſtaffe which wil neuer warp, but ſtill abide ſtraight and ſtiffe againſt a world of aduerſaries. So thought they to tread downe the Appellants firſt from their Appeale, next in their Appeale touching the point of Schiſme, but you ſee now the contrarie, and therin their ſhame ſo great, as not all the Auſtrich fethers in the world can ſwagger out. So good is God & euer was to his ſeruãts, to his litle *Dauid* againſt *Golias*. In which reſpect how happie may I thinke my ſelfe in hauing thus riſen on the Appellants ſide, and ſerued them (whom this mate ſtil termes ſeditious) to the poore power of my pen, and in them al the Church of God. In the libellers exceptions whereunto I maruell here by the way why he anſwereth me nothing concerning the point of Spaniſh faction whereof I ſo really impeach his ſocietie, and namely his fellow father *Cowbuck*, and the ſame with me all the partie of the Appeale. Oh oh, it is his guiltie conſcience, and that ſo much the more guiltie and trecherous, by how much he would faine ſmother this article rather by ſilence then by bluſhing. Likewiſe it is a point which they haue concluded to let ſleepe till a change, at what time (all being then likely to be in vprore) they will awake it againe with ſome new Spaniſh Doleman, ſuffizing that they retaine their Spaniſh faction ſure in the meane time againſt that day, to which day for the delay of it, they giue the daily poxe, and that plainely and without all maner of mentall euaſion; and ſo likewiſe to all thoſe that haue alreadie detected ſuch their diſloyall proiect. It followeth.

Do you thinke this is a Catholike, but onely in the very rine and paring?

No no, this is a copeſ-mate ſhrouded in a Catholickes coate, an Apoſtata in his heart from God and all pietie, &c.

How ſay you (Coſin) by this gallant, by this (I will not ſay) *Deus Deorum in Sion*, but *Demon demoniorum in Ægypto*, who thus pre-

ſumptuouſly takes vpon him to define the conſcience of any man like God himſelfe, who onely is *Scrutator renum & cordis*. His ſaying that I am not a Catholike other then in rine and paring; that I am a copeſmate ſhrouded in a Catholikes coate (if he meane copeſ-mate in diſgrace) and that I am an Apoſtata in my hart from God and all pietie, are all moſt groſſe, inormous, and diabolicall ſlanders, ſuch as my conſcience, and in the behalfe of it all the Angels and Saints of heauen, yea God himſelf giues the lie vnto. For ſince the time of my vnion to the Catholicke Church, which was in *Anno* 1583. by the hand of old and good M. *Woodward* in *Rone* in *Normandie*, I neuer either in ſchiſmaticall or hereticall word, deed, or aſſent, ſcandalized the ſame, but haue euer held and reputed ſuch my Religion as the apple of my eye, and as a brooch, pledge, piller and ſeale of ſaluation to my ſoule. Yea, rather then I will euer vpon temptation of the fleſh, the world or the diuell, diſparage my ſelfe herein to the Catholike Church, I truſt in God to endure a thouſand deaths. In teſtimony of which my Catholike cõſcience, I here by theſe preſents auow the ſame vnto you (good coſin) and to as many as may happen to reade this letter, praying you and them to beare me record hereof at the latter day when all fleſh ſhall ariſe to iudgement. If the actuals of my life haue not bin ſo conformable to this my profeſſed faith as they ought, it hath bene my extreme frailtie I confeſſe, for which God I thanke that he hath left medicinable Sacraments in the Church whereby I may riſe and renew me from time to time; yet, ſure I am that to diſlike of ſo ſchiſmaticall and trecherous preuaricators as Ieſuites are at this day both to our Church and countrey, and to oppoſe againſt them as ſuch with al my abilitie with and for the ſacred Seminaries my true ſpirituall fathers, is no wayes an act of ill life ſo much as veniall, much leſſe *Apoſtacie from God and all pietie*, but the cleane contrarie, that is, Catholicke and bounden dutie in the higheſt degree. Let therfore this libelling Ieſuit looke into his owne conſcience, and checke theſe his ſlanderous imputations to me, firſt there, and then to the world-ward, and as for his ſatisfaction to me, he ſhall find it eaſie at my hands, who do daily pray God to forgiue me my treſpaſſes, as I forgiue all treſpaſſes againſt me. Till when let him not vaunt (as aboue ye haue read) of a timorous conſcience, to affirme things that he knowes not for certaine, eſpecially if tending to the reproch of any; and in religious humilitie think himſelfe (as all men ought) the veriеſt ſinner of all others.

And finally his deadly and dueliſh hatred to Ieſuits in generall and to father

father Parſons *in eſpeciall, to whom notwithſtanding he was wont to profeſſe great obligation for his ſpirituall good, as he is not aſhamed to conclude thus of him:* In briefe, if he haue bene a *Iudas* to Gods Church and his country to the diſparage of the Seminaries, &c.

That I being ſo verie Catholicke as you haue heard, do hate Ieſuits as Ieſuites, that is, as they ought to be good religious men according to their inſtitution, and their founders rules confirmed & priuiledged ſo indulgently by holy Church is another falſitie, and I repute it as a ſlander. Marie, that I hate them as men generally debaucht and digreſſed from their principles, and conſequently as moſt ſcandalous tranſgreſſors, this I acknowledge to be verie true, and my dutie as I am a Catholike, being withall ſory euen in my ſoule and with my hart for the honour of my holy mother the Church, that there can be a religious ſocietie in it ſo ſcandalous as this aſwell to all her children and friends, as to her foes; but ſpecially in a Church ſo much vnder execution as this our Engliſh is. Yea ſo farre forth I am ſorie herefore, as that to redeeme the ſame, I take God to witnes, I would willingly endure a manie *Anathemaes* both temporall and corporall in this world Gods grace and loue reſerued. And as for father *Cowbucke* I denie and maligne him not the credit of his booke called the *Reſolution*; but do agnize his paines therein taken, whether as a collector, or but as a tranſlator, to be meritorious and fruitefull, and in particular my ſelfe to haue bene more then ſomewhat profited thereby in ſpirite in the time of my catecumenage; and ſo alſo haue manie bene by *Buchanans* ſeuen Pſalmes, who notwithſtanding became himſelfe an *Apoſtata* in the end. Other, either ſpirituall or temporall debt to him or his ſocietie I acknowledge none, but the cleane contrarie, that is, diſguſts and iniuries, both to my ſelfe as *A. C.* and alſo as I am a member of the Catholicke Church and my countrey, either of which that Societie, but eſpecially this man haue notoriouſly ſcandalized and preiudiced. In which reſpect I might iuſtly diſtaſt and impeach them in my former letter to you, as I did in maner of an Appollogie for the Seminaries, to whom in all duties both to our Church and countrey we are chiefly indebted. And if (haply) they haue erred in anie thing to the hurt of either of them, it hath bene in bringing in of Ieſuits, and giuing them here the countenance they haue to the diſcountenancing of themſelues, and generally of the Catholicke cauſe through their ingratitude, ſingularity, and auarice. Being which maner of men

and therefore iuſtly baniſht out of *France*, and diſtaſted of the moſt part of Chriſtendome; how is it that their reproch may be a blemiſh to any, or rather not their praiſe a reproch? Truly (Coſin) if they hold on as they haue begun, and that withall the world by their meanes grow not worſe then it is alreadie, I do not doubt but we ſhall ſee it ſo ere long, if they be not caſſierd the ſooner, ſo much is their corruption exorbitant and readie to runne ouer. Good God that ſuch a ſocietie of men after ſo many ſcandals and foule deſerts of theirs in *France* and elſewhere for Prince-killing, ſedition, &c. can be thus of credit in *England*, where alſo they haue aſſayed no leſſe and daily do before our eyes, beſides their preſent ſchiſme in our Church: whereas the Seminaries ouer and aboue the high honor of their ſecular and paſtorall prieſthood, and their inſtiution thus for the ſhamble in Gods cauſe and for our ſoules like vowed good ſhepheards, are truly good men and our good fathers, in all aſwell moral as ſpirituall practiſe, gatherers & not diſperſers, with whom to be afflicted by the Ieſuits and our common aduerſaries, highly we ought to hold it a glorie to God and vs; and as for my owne part I do, reputing this Libellers contumelies againſt me for their ſakes for ſuch, being glad that you amongeſt other my good kinſemen and friends are ſo open eyed (ſtanding vpon your honor to be wiſe and vertuous) as to diſcerne not onely a Ieſuits groſſe and goutie faults, as (for example) a lie, but alſo his finer and quinteſſenced gulleries as daily now you do. You may ſee and be glad to ſee it, how farre theſe fathers are alreadie chaſed by ours, that like a foxe almoſt ſpent in the hunting, they haue now no other ſhift for the life of their ſchiſme, then to bepiſſe their tailes and beſprinkle therewith the hounds that are readie to faſten on them in the eyes, wherewith (if it may be) to put them off. Such foxe-like piſſing-ſhift is this Manifeſter his quil-full of lice, vz. expreſſe lies blowne not only vpon me (being a lay man) in this ſaid Libell, but alſo vpon ſundrie good Seminaries who haue likewiſe hunted their foxe-ſhip, and yet do with their ſedule pen. It was other with theſe foxes in the beginning of the day, when being freſh a foote, and the hunt but ſcarſe vp, they had manie a wittie wile, manie a pretie friſk, and many a ſlie ſubterfuge, as mental euaſions, equiuocations, tergiuerſations, hypocriſie, and the like, wherewith to deceiue the hound and ſaue themſelues, whereas now they are come to their piſſing-ſhifts of lie & libell as is ſaid. Corage (good Coſin) & think their death that is their finall check & ſhame for all their ſchiſme and ſins at the Apoſtolike Paſtors hands

now

now at hand, ſeeing that to ſo groſſe and beaſtly ſhifts they are fallen as expreſſe lying againſt their purſuers. It was my chance this other day riding vpon the way to ouertake a Ieſuiticall ally of mine; a gentleman wel deſcended, and who had ſuffered much for the Catholike cauſe at the hands of our common aduerſarie, firſt in ſundrie priſons, and laſtly at the Barre; and falling into communication with him vpon theſe matters of the Appeale, I found him the man who in little more then two miles riding did blunder out and that moſt aſſeuerently ſeuen as groſſe lies as groſſe might be, and that to my certaine knowledge whom they all concerned. Now becauſe for many reſpects I loue the Gentleman, I heartily wiſh him diſ-Ieſuited for altogether, but eſpecially of this veine which is too groſſe, and ſo likewiſe his fat ſiſter I wiſh ſhe would hang her picture of the Ieſuit in the gray gowne now another while in the garret, ſeeing that the preſence and ſight therof hath heretofore giuen her leaue to Aſſe and befoole too manie Seminaries Prieſts farre more reuerend and good men (I wiſſe) then he; who though they were bad, yet better termes might beſeeme a modeſt Catholike gentlewoman on men of their coate. Thus much to her becauſe I likewiſe loue and wiſh her well, and in particular to be rid of her old corne whereſoeuer ſhe be; for it is a ſhreud paine and makes the foote go much awrie.

By this you may ſee what a proper *Cato* this *Manifeſter* is to be either taskt by his ſuperiour Ieſuit, or to take vpon himſelfe to cenſure others, who is himſelfe ſo cenſurable a companion aſwel for the inormities of his cenſure, as of the whole courſe of his life. In effect you ſee that the ſumme of his ſaid cenſure is a manifeſtation of his owne and his ſocieties folly and bad ſpirite moſt immenſe vpon the ſubiect of detraction and defamation, which is the groſſeſt and droſſieſt argument that my pen can handle, and moſt properly and eſſentially libellious: whereby it appeares that a Ieſuit at this day is not only digreſſed from the fineneſſe of his inſtitution and primitiall honors as religious *Ignatians*; but alſo from fine and vertue-like vices, wherewith they firſt of all began to be naught; to too too courſe and ſcandalous, which ere long will bring them to as groſſe contempt. Not but that this *Manifeſter* ſeemes for his part to continue euen as he firſt began, that is, no better nor no worſe; you hauing heard afore ſomewhat of his foule birth and life, and now ſeene ſomewhat of his libell, at leaſt if (as in the beginning I ſaid) he be the man, I was once almoſt of opinion and ſo were others with me that this Libeller had bene one

Garnet the prouinci al-father ouer theſe ſchiſmatikes here in *England*; for that I ſometimes knew him by the name of *Patre Roberto* a great chalker vpon a wall in the Gregorian-Colledge at *Rome*, and conſequently (being a Ieſuit) was likely (I thought) to be the man thus libelliouſly to ſcore vp other mēs vices or rather their vertues for vices, and not his owne, which moſtly euerie religious man ought. But by reaſon that his characterīng was alwaies with chalk, and this authors ſeemes to be with a cole: therfore I quit him of this ſcādal, though not of many others as groſſe, which gladly alſo I would for my coſin *R. S.* his ſake ſomtime his fellow-father in earth, with whom he came ouer into *England* (if I miſtake not) and which kinſman of mine I preſume is by this time a Saint in heauen notwithſtanding ſome foule faults of his as from his Ieſuitiſme. All the finenēſſe that may be ſo called in this libellious Manifeſtation is that the author thereof being a meere Ieſuit, would haue it thought by his (*wees*) to be of ſome ſecular Prieſts doing, and conſequently of Seminarie againſt Seminarie, or at leaſt waies by this ſleight to worke it ſo, or if not, yet thereby to inuolue the Seminaries in their blames and ſcandals in the opinion of the vulgar, which forasmuch as *Stultorum plena ſunt omnia*, they hold for the better boote, becauſe the greater. But as they haue their forged (*wees*) wherewith thus to gull the world; ſo (aſſure your ſelfe) there will not want true (*wees*) on the Appellant-ſide to detect from time to time ſuch their gulleries to their ſhame: which to do, is ſo farre from being *Chams* manner of fault toward his father *Noe*, (they being no waies ſuch good fathers) as that thoſe (*wees*) neede not to feare Gods like curſe vpon them therefore, much leſſe thoſe fathers owne curſes; yea, not to diſcouer them I hold rather a matter of irreligion, and to deſerue Gods anger, whom of his great goodneſſe we are to beſeech rather he to fruſtrate ſuch their ſleights, then we to diſcouer them, the notice whereof can no whit edifie our common aduerſaries. Alſo we are to beeſeech God in the behalfe of ſuch Ieſuiticall (*wees*) and the like ſleights to the diſunion of our brethren farther then alreadie they are, he to inſpire the Seminaries *animam vnam & cor vnū* againſt their ſo common foe, as alreadie we plentifully and gladly may ſee it, conſidering *quam bonum & quam iucundum eſt habitare fratres in vnum*. Well, you may ſee by this (as I was a ſaying) how all honeſt ſupports begin to faile the Ieſuits in their ſchiſme, and they forced to truſt now daily to lies, Mammon, and fooles. Bleſſed be God for it (ſweet Coſin) and a faire incouragement may it be to vs to expect hereupon their farther

foile

foile then what they haue alreadie receiued at our fathers hands and the holy Ghosts, as touching the decided point of schisme; namely all their other aggriefes against them being now (as we heare) committed by his Holinesse to his high court of Inquisition, to be examined according to the humble sute of the Appellants by their two Latin bookes, the one to his Holinesse, the other to that Court it selfe, both which (I suppose) you haue seene. This commitment of the cause by his Holinesse, the Iesuit-partie here swaggers vpon mightily at this present, as vpon a point in the Appellants disgrace and to their glorie, which (God knowes) is but with a weeping inward, considering that our partie hath brought it to this passe, full ill against their wils: howbeit, they haue their ruffians to face it, and their too too manie sots to beleeue it in their praise.

And now where you find such vngratefull, traiterous, and Iudas-like nature, &c. what disputing is there with him?

A conclusion verie suitable to the premisses, and such as no Catholicke or charitable person may with a safe conscience answer *Amen* vnto: for that thereby he should incur the guilt of all his libell, which not all the countenance of *Spaine* and *Austrich* can euer make good against me, at least in the eye of God. So as, true and vndoubted is my triumph ouer it in this my answer, it being so full of veritie as God sees it is, wherein if I haue bene so bold as to giue the Iesuit the lie as I haue lineally met with the same, I trust it hath bene with charitie inough; though with the lesse courtesie; charitie being that *Adam* which can giue euery thing her proper notion. And as for *scandalum magnatum* I am sure it is none neither; for that a Iesuits greatnesse (at least this Libellers whom I suppose) is none at all, vnlesse in scandalgiuing.

Thirdly, *Percussor Cleri* I am likewise none in so doing, for that if it be anie percussion at all, it is *Percussio percussoris cleri*, such as this Iesuit hath bene in all this libell of his, except onely in this part of it which hath touched me who am lay, and it hath bene *me defendendo*. Wherein how iustly I haue exonerated my selfe vnto you, of all his imputations by these my answers, I referre to your exactest examination. Examine (I pray) whether with *Iacob* I haue all this while contended with a good Angell or a bad; yea be ye a Iesuit the while to make the worst construction you can of these my lines. Let the libeller who ere he be, or any, or all the Iesuites in the world for him, that find themselues aggrieued with either the many lies I haue in this

my Appollogie giuen him, or otherwaies impeached him in my defence; accuſe me by an Appeale to the Apoſtolike barre, and ſee whether I feare either the inquiſition or the galley to anſwer him. Let him trie whether I cannot better defend both this and my former letter to you concerning their ſcandals, then either M. *Liſler* his treatie of ſchiſme, or this Ieſuit his Libel were he called in *coram*, thither for it. Eighteene capitall lies and one veniall haue I giuen this Manifeſter, as the apparant proofes and my proteſtations, beſides God and my conſcience can witneſſe, which is pretie competent for not paſſing two leaues of his booke concerning me, and more then ſo many vennies to him from me. Gueſſe you may how many then he hath written in the whole of others being all Prieſts, and conſequently by all likelihood men of leſſe exceptions vnto, then I who am a ſouldier. His lies are theſe.

Imprimis, that my letter to you which is imprinted is a libell.
2 That I ſtand for the ſeditious.
3 That I tooke the Colledge oath to be a Prieſt.
4 That I pretended to be an *Auguſtine* Frier.
5 That I betooke me to Poetrie in the Colledge.
6 That I was diſmiſt from thence by the Ieſuits.
7 *Item* by their charitie (vz.) *Viaticum*.
8 That I was put from *Rhemes* by order from Cardinall *Allen*.
9 That I went from *Rhemes* to *Flanders*.
10 That I had there a penſion of fiue and twentie crownes a moneth.
11 That I obtained it by father *Holts* meanes.
12 That I am vngratefull to the King of *Spaine*.
13 That I printed an infamous inuectiue againſt him.
14 That the Appeale is reiected.
15 That my imprinted letter to you was prohibited by his Holineſſe Breue ſo as he aſſumes.
16 That I vnderſtand not the ſubſtance of the controuerſie touching the ſchiſme.
17 That I am a copeſmate ſhrouded in a Catholicke coate, and an Apoſtata in my heart from God and all pietie.
18 That I hate Ieſuites in generall if he meane as Ieſuits; or father *Perſons* in particular as a Ieſuite.
19 That the Ieſuites haue bene my beſt friends manie yeares.

His other calumniations of me, and one of Cardinall Allan.

Imprimis, that I went vp into the pulpit to make the tones with a roſe in my mouth.

2 That the Ieſuites ſent me to *Rhemes* to ſaue me from farther falling.

3 His reproch to the Cardinall that he diſdained my ſute to his neece.

4 That I ſhewed an vnconſtant head in going from the Iriſh to a Spaniſh regiment.

5 His groſſe comment vpon my Mot *Recta ſecurus*.

6 That I made that imprinted letter to you as a Prologue, whereby to get in with ſome in authoritie for the bettering of my eſtate.

7 That my brothers liuing was allurement vnto me thereunto.

8 That I am a Catholike but onely in the rine and paring.

9 His cauils vpon certaine paſſages in my ſaid letter vnto you, and his no diſproofes of them, but ſlie euaſions.

10 That I tooke occaſion by my ſaid letter to raile at the Ieſuites and Aſchpriеſt.

11 His leauing me to Gods iudgement.

Other gulleries wherein he hath ſhamed himſelfe.

Imprimis his not ſetting his name to his *Manifeſtation, &c.* whereby it is a flat libell.

2 His (*wees*) as though not he alone wrote the libell, but would haue it thought written by Seminaries.

3 His affirming his (*wees*) to be of a fearefull conſcience, as to auouch things that they knew not for certaine after his expreſſe lies foretold.

4 His hypocriticall and detractious aduiſe to yonkers to beware by me of ſliding backe vpon his ſurmiſed and premiſed lies.

5 His hypocriſie and detraction in praying God that I treſpaſſe not ere long in matter of faith, hauing failed as he pretends in the point of Charitie.

6 His contradicting himſelfe in affirming that the Appeale concerning the ſchiſme is determined and yet reiected.

7 His affirming that my foreſaid letter to you is prohibited by his

Holineſſe Breue, and yet his inſinuating that his and other bookes of his faction which are come foorth ſince it vpon the ſame argument, are not.

His vnciuill and ſcurrilous termes of me.

That I am a libeller, a ſcold for the ſeditious, a litle wanton idle-headed boy, and light witted; a lad, vnconſtant, ſpleenatiue, ſpitefull, malicious, vaine, inane, a quarreller, a tatler, fit to cut off boyes eares, a hacker at the Popes authoritie, a raiſer, a reuiler, ſhittle brained, a laſciuious companion, a diſcreditor of vertuous men and the Catholike cauſe, beaſtly, ſenſual, a Catholike but in the rine and paring, a copeſmate ſhrouded in a Catholike coate, an Apoſtata, impudent, a deadly and diuelliſh hater of Ieſuites, vngratefull, traiterous, *Iudas*-like, &c.

Now tell me (Coſin) whether euer ye read two ſuch leaues in all your life, and whether you thinke this fellow haue not paſſing well profited in Ieſuitrie, *alias* Scaningerie, who notwithſtanding is not aſhamed to prate of modeſtie, and (perhaps) expects to be ſo anſwered. This is the fruite of that ſingularitie wherein a Ieſuite will be called (forſooth) a father, albeit his ſocietie be the pureſt order in the Church of God; fie on ſuch fatherhood ſo rooted, ſo fruited. Were I not a Catholicke, I ſhould be proud (I promiſe ye) of ſuch a fathers reproch and malediction, which in the integritie of my Catholicke conſcience I aſmuch ſcorne at their hands, as I ſcorne to be any whit depending of their good word for my reputation, they being ſuch prodigious ſchiſmatickes as they are to our Church, traitors to our Countrey, and (as it ſeemes) moſt profeſſed liers, at whoſe hands how can a praiſe but ſtinke, and a reproch but reſent moſt ſweetly?

Briefe, will you know why thou this father lies?
His father was a plough-lob full of lice,
And he a groome who at euery ale-pot lies,
He the did lie with his owne ſiſter twice,
Whereby he had become his nephewes Sire,
And therewith hall a famous father-fire,
At leaſt if I do not miſtake the Squire.

See what it is to be a miſ-begotten,
It miſ-begets againe forgetting cleane

It

All manner of meeſures ſaue the onely meeter,
And makes a very ſlicer, a very curtaz.
Fie on that pen, as alſo on that other
That can deflowre the honour of a brother.
Weening with baſtard-wees the ſhame to ſmother.

Hauing thus Apologetically and plainely as you ſee, and withall as briefly as I can exonerated my ſelfe vnto you of this Ieſuits libellious imputations, I here promiſe you vpon occaſion thereof to preſent you and all the world ere long with a Manifeſtation of the Ieſuiticall common-wealth, whereby you ſhall plainly ſee vpon what maner of props it ſubſiſts. God defend that my conſcience and my pen ſhould not therein meerely intend Gods glorie, the good of his Church and of my Country: ſo as I may and will boldly ſhew my face without any manner of *wees*, or nameleſſe vizard, and be knowne to be of *Sion* by my voice againſt ſuch inward *Babylonians* as they are. My *Orda ad Deum* in that Treatie ſhall be ſuch, and my face ſo manifeſt, doing it *propter bonum ſocietatis*, &c. for her reformation (if it pleaſe God) that ſcratch at what Ieſuit ſoeuer lift my conſcience, and the approbation of all good men wil heale it as faſt. For there are *Stapletons* and *Wrights* inough in the world who haue gone in amongſt them, and come forth againe noting their pollution. My ſtile ſhal be (as you ſee) plaine, but ciuil and honeſt, and better croſſed and bleſſed of God (I truſt) then to blunder out a falſhood for a world. There will not want truths inough and too manie in their reproofe, though I pray not a lie in aide. The contents of the booke I ſend you herewith as a fore-taſt or ante-paſt or Antelope thereunto.

We leaue him to Gods iudgement and ſo an end of that.

Shall we ſtill take a Ieſuite for an honeſt or ciuill man withall his faults? Might he not aſwell and better and more Catholickely haue left me to Gods mercies, at leaſt if he thinke himſelfe a ſinner too, and needing the ſame aſwell as I? or did I euer lie with my ſiſter? drink my ſelfe drunke in his cup? or write nineteene lies againſt anie mans good name in but two leaues of paper, why he ſhould thus leaue me to Gods iudgement? or if I had why not rather to his mercies? Call ye it charitie ſo to leaue a man to God, knowing *Quam horribile eſt incidere in manus Dei viuentis & videntis?* or is his owne innocence ſuch that he is able to anſwer God in his accuſations *vnum pro mille?* In

few, is this wished like a good father? or is this *diliges proximum tuum tanquam teipsum*, first your selfe to condemne your brother for an Apostata from God and all pietie, &c. and then also to leaue him to Gods iudgement? vnlesse (haply) you acknowledge your said iudgement rash and vniust, and therefore would referre him to God to iudge him better. No, no, this is Iesuiticall vncharitie, and agreeable to that of father *Combuckc* his presaging my necke to be broken adowne the Alpes manie yeares ago (as afore is touched) who liue yet notwithstanding, and (as I hope) in Gods blessings, for all I dislike a Iesuit: which (to conclude) I do not see how I am not bound to do in the behalfe of our true spirituall fathers the secular Priests, whom (hauing bene euer stagers in Gods Church) these vpstarts would supplant, by robbing them of their Pastorall and paternal honours, which must not be; neither yet they to betray our countrey to *Spaine*. In either of which quarrels I for my part do hold it (as twice before I said) an honour to be with our said fathers afflicted by these false fathers; and do meane (by Gods help) like a true Catholike souldier to maintaine my stand in the one, and like a true English in the other on their behalfe. Do you the like (good Cosin) and euerie good English Catholike besides; considering the foes we deale withall are brazen-faced, and all their braue is in the *Austrich* feather. Fare ye well.

Postscript.

MAister D. *Elyes* answer which in my former letter I foretold ye was forthcomming to the Iesuitical Apologie, is now come ouer, intituled, *His notes vpon the same*, wherein he hath shewne himselfe the excellent good man he is, and euer was in zeale of Gods Church, and the Seminaries honor, of which letter he is a baze or fundamentall stone. Which notwithstanding, a larger answer to the said Appollogie is in hand by the Priests here at home, and verie shortly forthcomming. With these notes of M. D. *Elies* is combined M. D. *Bagshaw* his Appollogie for his good name; as also D. *Bishops*, and M. *Pagets*, whereunto the Iesuiticall lies and libels haue driuen them there, aswell as me and others here at home: the booke I send ye herewith. The *Appendix* is likewise in answering; and as for the *Manifestation*, the answer thereto is alreadie finished, and readie for the presse. The newes from *Rome* is as by this peece of a letter from a speciall gentle-

man

man in *Paris* of inſtant date,& in anſwer to a letter of M. *Watſons* vnto him you may perceiue. *M. Bluet is on the way hitherward, from whom we haue had no letters theſe two laſt Poſts. Onely it is aſſured vs from Rome that* Parſons *is condemned; the maner and particularities thereof we haue not as yet.* M. Bluets *arriuall will affoord it vs all, and giue vs all cauſe to reioyce. The reſt of the ſtay (as I think) there ſtill, for ſo it is held expedient for the farther ſtate of the buſineſſe. I am glad to heare that the booke lately printed here is ſo wel accepted of amõg you there at home, as I ſee no reaſon why it ſhould not, conſidering who they were that penned it: and this is aſmuch as is to be written from hence at this time touching common affaires. Now for the reſt, &c.* By this (Coſin) you may ſee what a monſtrous gull or foiſt that of the Ieſuits was which of late, yea yet poſſeſſeth both the court and countrey againſt the Appellants: but what will ye? *Mentitur iniquitas ſibi*; and according to the Prophet, *Omnis homo mendax*, that is, as I may here conſter it, *quatenus* a Ieſuit or Ieſuiticall.

Both theſe letters are ſubmitted to the cenſure of holy Church, and the miſ-printing to the courteſie and diſcretion of the Reader.

The Table of my forthcomming Manifeſtation of the Ieſuites Common-wealth.

Chap. 1. *Of the Founder and Inſtitution of the Societie of Ieſus, and the approbation thereof by the Sea-Apoſtolicke.*

Chap. 2. *Of the fruitefull ſeruices the Societie hath done to the Sea-Apoſtolicke till the time of her declination, and of ſome rare men of it at this day.*

Chap. 3. *Of the many faculties, priuiledges, and prerogatiues indulged from time to time to the Societie by the Sea-Apoſtolicke.*

Chap. 4. *How and wherin the Societie differeth from all other religious orders in holy Church, and conſequently how vnlikely to continue anie long time perfect.*

Chap. 5. *Of the Societies retaining to the houſe of* Auſtrich *and* Spaine.

Chap. 6. *Of the Societies firſt ſtayre downeward, to wit, her ſingularitie and ouer-weening.*

Chap.7. *Of the Societies two Poles, to wit, her Phariſaicall* Ordo ad Deum, *and her fiſcall or ingroſſall* Bonum ſocietatis, *about which all her other euils do reuolue and gire.*

Chap.8. *Of the lucre the Societie makes of the education of youth and free ſchoole.*

Chap.9. *Of the lucre the Societie makes as Executrix to Camels, and her forme of complying with them.*

Chap.10. *Of the Societies art and lucre in ſowing of Faſtions.*

Chap.11. *Of the Societies art in brutes and reports, and the vſe it makes thereof.*

Chap.12. *Of the Societies art of defamation, and the vſe it makes thereof.*

Chap.13. *Of the Societies ſleights of equiuocation, mentall euaſion, tergiuerſation, vulpecular-fawne, and the like.*

Chap.14. *Of the Societies hypocriſie, and abuſe of the Sacraments, and other ſpirituall exerciſes, and the lucratiue vſe it makes thereof.*

Chap.15. *Of the Societies interdealing in Court and State, and her oppoſing commonly againſt the State it lines vnder, and to what end, though (as it hath bene ſeene) to her hazard in the end.*

Chap.16. *Of the Societies treaſons, murthers, and perfidiouſneſſe in State, and her Doctrine according.*

Chap.17. *Of the Societies Magicall art of Auguric, and her vſe thereof.*

Chap.18. *Of the prodigious ſpirits the Societie puts into her ghoſtly children.*

Chap.19. *Of the Societies varietie of Appendants and ſeruitors, and their ſeuerall offices throughout Chriſtendome, together with their Penſions and entertainements.*

Chap.20. *Of the Societies their ſhiftes and cautions to colour anie euill member or matter of theirs both* à priore *and* à poſteriore.

Chap.21. *Of the Societies ſchiſmes, hereſies, and other impoſtures within and againſt the Catholike Church.*

Chap.22. *Of the likelihood of the Societies bringing in of Antichriſt.*

Chap.23. *Of certaine excellent men who hauing bin Probationors in the Societie, and noting the corruption thereof haue left the ſame.*

Chap.24. *How Cardinal* Tollet *a Ieſuit, Cardinal* Borhomeo, *Cardinal* Allan *and others diſliked the Societie, and namely* Borhomeo *his expulſing it out of all his Arch-Dioceſſe of* Millan, *and her eiection out of* France, *together with many religious mens pens againſt it at this day.*

Chap.25.

Chap.25. Of the perill of the Societies continuance euer our Englisſh Seminaries, both to our Church and Countrey, with a briefe narration of her miſchiefes hitherto to either of them.

Chap.26. Of the meanes to exterpe the Societie out of England, namely by the Seminaries continuall Appeales to the Sea-Apoſtolicke againſt it, and otherwiſe by ciuill courſe.

FINIS.

Faults eſcaped in printing.

Page 8. line 24. D. Fiſhers, reade, M. Liſters. p. 15. l. 19. Sowbucke, reade, Cowbucke. p. 19. l. 8. I behooues, reade, it behooues. p. 29. l. 13 humbe loue, reade humble loue. p. 45. l. 15. owne I, reade, owne part I. p. 54. l. 21. Apoſtolike which, reade, Apoſtolicke as for matter of religion, which. p. 56. l. 38. other in, reade, others in. p. 60. l. 26. fiue and twentie a, reade, fiue and twentie crownes a. p. 69. l. 10. yet fauour, reade, yet the fauour. p. 73. l. 20. old corne, reade, *Old-corne*. p. 80. l. 27. letter he, reade, latter he.